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OUTDOOR TRAVEL: EXPLORATIONS FOR CHANGE

BY

BOB HENDERSON

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A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

DEPARTMENT OF PHYSICAL EDUCATION AND SPORT STUDIES

EDMONTON, ALBERTA

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled *Outdoor Travel: Explorations for Change* submitted by Bob Henderson in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Harvey Scott

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March 28, 1995

ABSTRACT

This dissertation explores the outdoor travel experience as an educational design linked to cultural themes of deep ecology and critical social theory. There is an effort here to move beyond the usual interpretations and justifications for the outdoor travel experience and outdoor education. The guide's perspective is offered through narrative, interpretive, and constructive inquiry. An explanatory ethos for the orientation to inquiry selected is offered to aid travel guide practitioners in the design of their own heuristic inquiry. The guide's story as guide, researcher, and traveller sets the stage by introducing the subject matter and professional and personal/cultural departures. A collection of students' writings collected over a 10 year period from participants of a summer and winter travel experience is compiled to illustrate the largely tacit dimension of the outdoor travel experience. The guide's comments as co-investigator are offered as an interpretation to juxtapose the participants' interpretation recorded as field notes. Specific principles and strategies for guiding are presented. A checking back to a sample of these participants is compiled as a members' check. The member checks purport to validate the interpretations provided as well as suggest evidence of change in participants' life

experience directly connected to the travel experience. The guide's interpretation is again offered. Finally, a conceptual model is presented to tie together the main themes into a representation of an Outdoor Education praxis. The overall intent is to establish and verify the intensity and wholeness of mind/body/spirit of the outdoor travel experience in wild places and to proclaim the possible ties to transformational action and ecological/participatory consciousness. In so doing, the travel guide, as an outdoor educator, is able to understand his or her role as a possible enabler of an ambience conducive for transformative action and Self-realization rather than a transmitter of technique alone.

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In choosing our beliefs we are therefore also choosing the images that will guide, create, and pull us, along with our culture, into the future. The world partly becomes—comes to be—how it is imagined.

Gregory Bateson

It is the mark of an educated man to seek in each inquiry the sort of precision which the nature of the subject permits.

Aristotle
Eichomachean Ethics 1.3

I SHOULD HAVE MAYBE ASKED THEM TO DEFINE "EXPANDING MY PERSONALITY"!

This sketch accompanied a Summer Camp travel journal. It, too, is an epigram for the work to follow. The nature of "expanding personality" will be explored. It is doubtful that "expanding one's personality" was ever used as a phrase directly with the student. The phrase is therefore the student's interpretation.

CHAPTER ONE

NARRATIVE INQUIRY: LET ME TAKE A STEP BACK

> Either our lives become stories or there is just no way to get through them.
>
> (Douglas Coupland, 1991, p. 8)

I have a story to tell as an outdoor travel guide/outdoor educator that is centred upon two primary distinctions: 1) the difference between outdoor **recreation** and outdoor **education**, and 2) the difference, in metaphoric terms, between the teacher as painter and the teacher as sculptor. These distinctions frame a personal narrative containing the stories that bring me here and now to this public discourse, which is always merging with my private search for understanding. I am firmly grounded in what I am trying to explain. I am always the public guide/educator and researcher and the private co-traveller amongst student participants. My goal in telling my stories in this chapter and the overall objective throughout is, as Ursula K. LeGuin has said, "not in claiming something, but in offering something instead" (1990, p. 150). I am less offering solutions or precise evidence than hoping to enlarge the understanding and further the dialogue regarding the outdoor travel guiding process and the potential of the participant

experience beyond the usual justifications. Telling my story is taking the necessary step back to allow me to move forward towards greater understanding.

My work is a heuristic exploration, also called a perspectival study (Lincoln and Guba, 1985), that has involved as much unlearning as learning. The overall theme of this learning is the relationship between our Western culture, education, outdoor travel, and nature. In short, my inquiry is grounded in explorations for change in people's self-understanding. What started as a youthful and passionate curiosity and problem-solving exercise without method has evolved into a commitment to inductive reasoning, developing and articulating a valid method of systematizing—making everything fit together. Mind you, the understanding that I offer is not static, just as a story continues to develop. Unlearning and learning are interactive throughout the head, heart, and hand attention, or emergent praxis, of outdoor travel guiding and the cultural work necessary to enhance self-understanding.

My understanding is specific to guiding outdoor travel experiences and is therefore related to the general work of outdoor education. The travel experience is regularly the culmination of the long term or resident outdoor education experience. I hope to articulate an orientation to guiding travel experience that lies largely outside conventional concepts of the practice of outdoor education, but that is

central to the shared critical stance of deep ecology and critical social theory.

I will offer my experience, observations, and data collection as truths that demand attention. Chapter 1 concerns the telling of stories, a necessary step back. Chapters 2 and 3 concern the guide as a participant in a dialogue with students through student field notes, guide's analyses and student feedback, in an effort to "take you there" into the "wilds." Finally, in Chapter 4, I will offer the construction of a theory of understanding for the guidance of the outdoor travel experience that has emerged from my research. This theory-generating effort seeks to explain an approach to outdoor travel guiding and the potential for the experience that is rarely acknowledged. Chapter 5 offers a reflective synthesis that includes implications for outdoor education and recommendations for further research.

The work therefore involves inductive reasoning supported by the following qualitative design:

1) the telling of stories: **narrative inquiry** as a self-interpreting exercise,
2) a dialogue between student and guide field-note comments and the guide's analysis: **interpretive inquiry**,
3) a review with participants to test the validity of the interpretation: **member checks**,

4) an explanation in the form of a constructed theory: **constructive inquiry.**

In this chapter, I will discuss two key professional distinctions in outdoor education practice. I will present the personal narratives that evoked these distinctions, and I will explain how the congruent understanding of these distinctions and stories provides an approach that allows me to explain and elaborate and satisfy my initial curiosities. I cannot "take you there" through field notes, and I cannot explain and construct a theory of guiding, without stepping back to starting points and personal realizations along the way.

To review: Chapter 1, concerning narrative inquiry, involves the following:

1) the presentation of two key distinctions in the professional practice of guiding outdoor travel experience,
2) the telling of key stories that have shaped and highlighted my professional life and the generation of my theory,
3) an explanation of how these observations shape practice and theory. Narrative inquiry gives meaning to life experiences and both initiates and works through the "problem of how to translate knowing into telling" (White in Tappan & Brown, 1989, p. 185).

Two Distinctions Central to Professional Practice

1) OUTDOOR EDUCATION VERSUS OUTDOOR RECREATION

Education is different from recreation. The differences are fundamental, but the distinction is easily blurred, particularly for the outdoor travel guide (see Figure 1.1, p. 6). The travel guide as the outdoor educator has a planned curriculum, structuring a set of learning experiences with the intention of bringing about certain objectives. The educator seeks to motivate students to seek greater truth and self-awareness. Put succinctly by Horwood and Raffan, "education involves learning something and consequently being different" (1988, p. 7). It is a means to an end. The travel experience as a learning activity is a vehicle for providing benefits extrinsic to the activity, such as learning travel skills and/or new social skills. These are relatively simple educational goals, ones which fit conventional understandings of outdoor education. Such benefits would constitute secondary goals in outdoor recreation, though certainly they are inherent in virtually all outdoor recreational guiding. An extrinsic benefit might also be the unlearning of certain cultural orientations to time, nature, and personal relationships, that is, those aspects of our lives fundamental to shaping one's world view. This benefit, which may be perceived as an educational objective (as a benefit extrinsic to the actual activity),

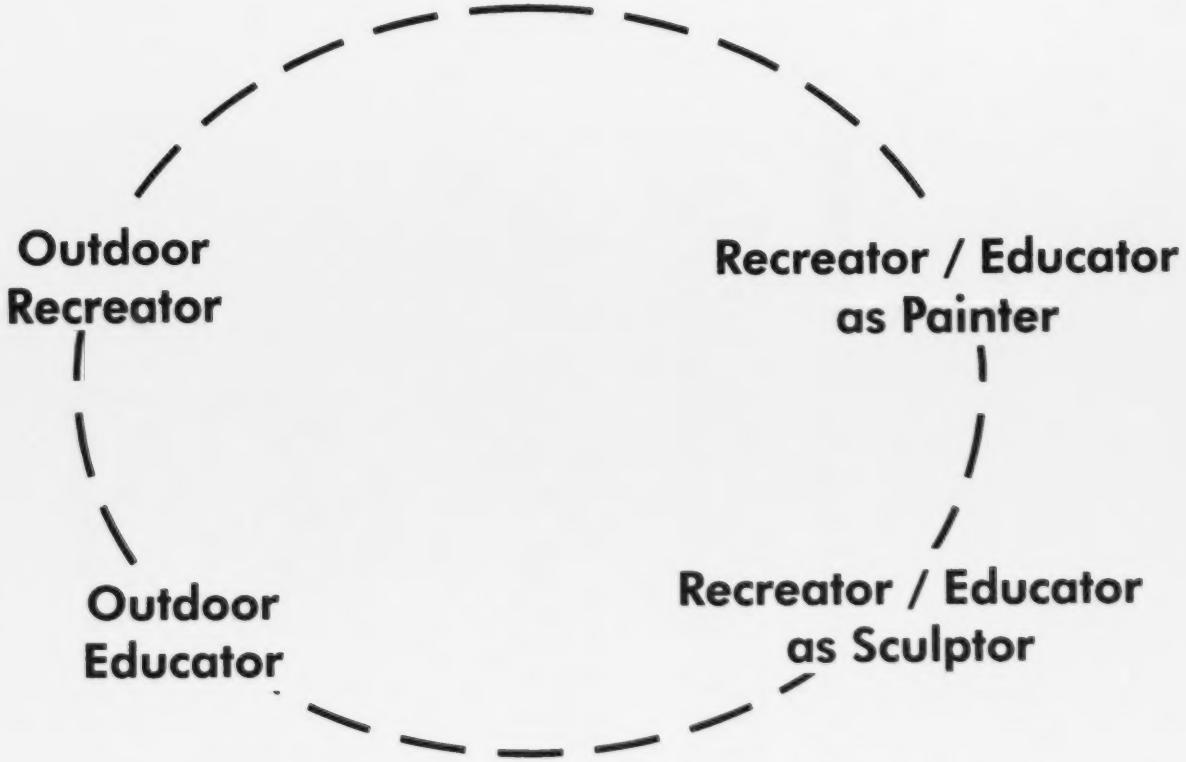

Figure 1 : 1 Key Distinctions in Outdoor Travel Guiding

may cause the student's radical unlearning of certain world view orientations to nature, the self, and others. Such a reorientation can be a by-product of an outdoor recreation activity, as well, but usually neither the guide nor the student examines it.

Outdoor recreation is a means in itself, intended to provide the student with an opportunity to recreate and to develop a healthy spirit of well-being in the out-of-doors. The intrinsic benefits of the activity can be duplicated and experienced again and again. The travel guide as outdoor recreator is concerned for the well-being of participants. The recreation-minded guide asks, "Did they have a good time?" and, secondarily, "Were people making friends, learning new things?" The specific learning that may relate to a good time and making friends need not be explored.

Using the means/ends assessment is a way to distinguish the difficult overlap between education and recreation for the outdoor practitioner, who will often see in the literature the terms used synonymously or find one subsuming the other. Certainly, a canoe trip involves recreational benefits as well as the potential for education. The benefits and intents overlap, but the distinction in intentions separates education and recreation. If the activity is conducted as a means to an end, then it is designed as an educational activity.

> The only reliable field marks are the intent of the instructor and participants as revealed by the

> stated and observed purposes and the context in which the activity is set and pursued. (Horwood and Raffan, 1988, p. 9)

Outdoor educators and recreators alike are often unclear or unaware of this important distinction, but the distinction between education and recreation is critical to an understanding of the practice of guiding outdoor travel experience in the name of outdoor education.

2) TEACHING AS SCULPTURE VERSUS TEACHING AS PAINTING

Teaching can be understood as the encouragement to the student to take in or take on information; it can also be understood as inspiring an active unlearning of some information. Information can be defined, as "any difference that makes a difference." When one is taking in/taking on information, through a transmission of facts and data, one adds to one's superficial knowledge, but one might not necessarily experience an absorption beyond the surface. The information might not "make a difference." Whether it is only reaching the surface, or is absorbed as personal meaning that makes a difference in an extrinsic sense, this quality of teaching is teaching as painting.

When the learning involves an unlearning/learning dialectic as a transformation of understanding from content information, there is a net subtraction of the surface to a depth that is revealed to the outer world and made visible.

This is teaching as sculpting. Educator John Taylor Gatto writes:

> I dropped the idea that I was an expert, whose job it was to fill the little heads with my expertise [painting] and began to explore how I could remove those obstacles that prevented the inherent genius of children from gathering itself [sculpture]. (1992, p. XII)

Teaching can add to the student as the painter transmits paint to the canvas, to produce something new, more beautiful and truthful than what was there before, and teaching can subtract from the student, so that as the stone is transformed, something more beautiful and truthful is revealed. Teaching as sculpture is less understood. It employs ideas such as to unveil, to provoke, to distil. Teaching as painting is the dominant metaphor in education generally. Theoretically it employs ideas such as to veil, to provide, to instil. Both may be involved in "making a difference," but the degree and nature of that "difference" will not be experienced in the same way.

Critics of the transmissive painting view have labelled the approach with such pejoratives as the "banking" approach that puts something in or on, to be drawn out later (William James went so far as to refer to the testing of this teaching process as a "stomach pump approach" [Price, 1954, p. 70].) Critics also refer to an exclusively subject-centred teaching that has lost sight of the learner as a subject. Whether the information makes a difference or not, and its degree of meaning, can easily become lost to the teacher as painter.

The teacher as sculptor, though much less understood in our overall conceptualization of teaching because of a general lack of clarity and role models, is questioned by critics regarding the ethereal or non-accountable qualities and the possible disorientation of the student away from the maintenance of the established social order. There is a loss of authority, control, and predictability, for the teacher as sculptor, who actively relinquishes total control and directions of learning.

Intentions and practice will be shaped by the general orientation that can be metaphorically understood as teacher as painter, whereby the social/ecological order is maintained and young mind "prepared," and the teacher as sculptor, whereby the social/ecological order is allowed to be challenged as it proves to be out of step with larger social and ecological realities. Ideally, some balance is sought amidst the two conflicting visions of education that so influence the educator's specific intentions and practice. For the painter, "education is a function of society," and, accordingly, serves society. For the sculptor, "society is a function of education," an education that is bent on reforming society through service to individual agency (Tappan & Brown, 1989, p. 200).

It is the distinctions, not the critiques, that are important here. Suffice it to say that both orientations to teaching have their place in the learners' overall learning

climate and that each educator brings their particular orientation to the mix.

The outdoor travel guide as teacher or recreator has particular, specific intentions for the activity as a whole that will distinguish him/her accordingly as educator or recreator. These same intentions involve a particular general orientation that will determine for the education-intending guide their approach to teaching, be it as painter or sculptor. In the guiding of the outdoor travel experience, where there is so much overlap between learning, fun, and well-being, and so much engagement of the whole person, physically, intellectually, and spiritually, as a learning and unlearning, the two fundamental distinctions discussed are all too often confused in practice and theory for the guide and rarely acknowledged by the profession of outdoor education. The ramifications of this are great. The narratives to follow illustrate education rather than recreation and the transformative ideal of the teacher as sculptor.

My Story

The three stories to follow bring together the various strands of my professional life as guide/educator, researcher, and traveller. These stories have evolved over time with many tellings and retellings in papers and presentations. What follows is a more studied and structured

form of telling attentive to the overall project. Connelly and Clandinin point out that we call the phenomenon of telling, "story" and the inquiry into story, "narrative." "Thus, we say that people by nature lead storied lives and tell stories of those lives, whereas narrative researchers describe such lives . . . and write narratives of experience" (1990, p. 2). These stories are narratives that have both 1) formed a life and 2) provided context for what I might use to re-form new stories of life. In shaping new stories (re-storying) through narrative inquiry, one builds on theory and practice both in the articulation of clearer understandings and in the implementation of new life patterns.

MY STORY AS GUIDE

> Call it recreation, but it involves far more than just having fun.
>
> (Fred Bodsworth, 1970, p. 26)

My personal story of travel guiding for summer canoe and winter snowshoe trips begins in a clutter of childhood memories of summer camp life that are vivid but largely unsorted. I do remember telling my brother that I "lived" for these summer experiences at camp, and, to state it mildly, I did not "live" for my many days of school and city life each year. It is odd that I remember remarkably little of public school. I cannot recall school friends, activities, and interests. Teachers, hardly! Who was I? I do not know. However, my camp experiences, the 900-yard

portage from Smoke to Kootchie Lake in Ontario's Algonquin Park at age seven, my cabinmates, my first camp swim test, and my first wind-bound experience while soloing a canoe are vivid memories. I remember this talk with my brother for its sincerity on my part. He took it all quite lightly. I meant it and felt misunderstood. I was less complaining about and escaping from school and city life; in both of which I had all the privileges bestowed by a well-off upbringing. I was more celebrating time in the wilds and the wild person within that comes with a surfacing of self. Oddly, this brief talk stands out as a starting point. My joyous experience of camp life and canoe travel were about something concrete, not merely a distraction from something else. I was trying to share a surfacing of character and spirit. However, this celebratory focus was all too easily denied: a starting point indeed.

By high school, my personal identity was more defined by experiences at camp in Algonquin Park and the canoe trips of the summer than by the lengthy and varied experiences of school, in which I fared fine academically and socially.

Soon I had my own chance to guide summer canoe trips for others. I was the junior guide, at age 16, for many trips. I watched many styles of guiding and orientation to travel. For some, the "trip" was a challenge to complete a taxing set of logistics. For others, the experience was a set of fun moments in the present. I remember the roman candle campfire

(cedar stump bonfire) and the wonderment of the long staring in the dancing light. I remember baking bread in a Coleman oven over the fire working alongside amazed and grateful campers. I remember a warmth between staff and camper and camper and camper that was familiar but now different: now I was part provider or designer of others' experience. What they (campers) were to experience depended, in part, on how I crafted the events as they unfolded. I took the responsibility seriously. I knew that my actions and words would serve as a potential role model for attitudes and behaviours about, in, for, and with the natural and social world. I knew there is a moral agency inherent in the tacit function of guiding, and, though lacking concrete direction, I was curious about and attentive to this role. I suppose, really, I gave it all some thought. Others simply guided for a good time for all. That was my understanding as well, but I knew there was something more. Perhaps, for me, it had been just <u>too much</u> fun in comparison to our urban and schooling content. The rewards and warmth of it all seemed beyond fun. There was a swell of comforting thoughts and feelings that brought my whole world into focus. Still, I was a summer camp guide. No big deal. We were out to have a good time with and for a bunch of kids. Outdoor recreation and a sense of well-being for all was primary, with some learning of travel skills and community living being an

inherent part of the agenda. Though we never stopped to set learning objectives, there was much learning going on.

In these formative years of guiding trips, I had begun to read books for pleasure. I discovered Sigurd Olson's books. I distinctly remember sitting in my school library with a copy of Sigurd Olson's *The Lonely Land* (1961), thinking, "I could really do this, actually read a book for pleasure. This is it. This is the book." The book concerns a friendship group re-tracing a historical canoeing route in the Canadian north. Reading *The Lonely Land* was also a starting point. A concluding passage from *The Lonely Land* both captures the essence of Olson's travel reflections and my starting point as a guide imbued with educational objectives and a transformative "sculpting" ideal.

> I also knew there were some things that would never be dimmed by distance or time, compounded of values that would not be forgotten: the joy and challenge of the wilderness, the sense of being part of the country and of an era that was gone, the freedom we had known, silence, timelessness, beauty, companionship and loyalty, and the feeling of fullness and completion that was ours at the end.
>
> I repacked the outfit and placed each item carefully away. It would not rest too long. Sooner or later it would all come out again. The Reindeer country was waiting: Athabasca, Great Slave, Great Bear, and the vast barren lands beyond them all. Another year perhaps and the Lonely Land would claim us once again. (1961, pp. 272-273)

Olson and others, for example, Elliot Merrick (*True North*, 1933), helped me begin to develop a personal set of guiding objectives. Many books followed to

complement both guiding travel experiences and personal friendship group travel experiences.

Then came Quetico Park canoe trips of 30-plus days and an introduction to my first and long-lasting guiding mentor. Thirty days "out" was different from 10 to 14, and I met my first true guiding "educator," to my mind. The Quetico canoe trips were another starting point. I was a co-guide amongst a group of staff. The format was two guides per trip, four to five trips each summer for 30-plus days. For three summers, I watched Joss as a guide. He was most unusual. Mostly I noticed his group, or rather, more precisely in his case, the group that he was with. They as a group seemed clearly to be having the "best" time. It became more noticeable to me with each meeting, as we travelled our separate routes, that the experiences of the groups he was with were different. Their recreation (fun) seemed more fun than the fun of other groups. Determining what this "best time" and what this specific "difference" were, marked a beginning to my serious inquiry into guiding. It was another starting point.

How did Joss guide such that the experience was noticeably different from that of the other trip experiences, including my own? I saw his group happily camping after sundown, sunning on a breezy island at midday while the bannock bakes, keeping a group journal

each evening, and rallying around some special spontaneous idea for travel that meant a few more hard, physical days. They seemed to travel without a sense of the time of day and with a spirited equanimity with the place itself. Daily destinations were downplayed, competitiveness within the group seemed absent. In short, they always seemed to be where they were in the present. Other groups were rushing to make a particular campsite by 2:00 p.m., had staff/camper or camper/camper conflicts, and followed a standard, unexceptional route. I watched Joss and company as they travelled with the Quetico landscape, not simply "in" it or "against" it. Here was a richer expression of the orientation that rang true with Sigurd Olson's rhapsodic prose about living wild; about Olson's "freedom," — "silence, timelessness, beauty, companionship and loyalty, and the feeling of fullness and completion that was ours at the end" (1961, pp. 272-273). Here was an orientation that was not a reproduction of the school/city culture brought to the bush and travel. Rather, here was the production of something new, something of great relevance, as evident in the "fun" and general group spirit. I did realize early on that the issue was as much the importance of what was unlearned as it was the importance of what was learned. One was impossible without the other. Joss, I believe, was consciously

attentive to the unlearning potentials of the long trip. The arena of canoe travel was grounded in exploring culture and value variance to dominant cultural assumptions and practice, as if layers of these assumptions and practices could be peeled off to reveal a liberated, more genuine person. It also was apparent that individuals had to carve out or sculpt this potentially liberated person for themselves. The fact that many chose to, suggested a general craving for a deeper education of the self.

I continued in school, reading voraciously about Canadian travel and philosophies, social theory, anthropology, etc., that would lend a hand to an understanding of Canadian outdoor travel and guiding as a cultural exploration and self exploration. Both undergraduate and a master's degree programmes were shaped to fit these learning objectives as much as possible. I expected I would eventually work seasonally in outdoor education/travel guiding. However, I obtained a job with a university . . . teaching. I was to teach outdoor education within a School of Physical Education of a Faculty of Social Sciences. My summers of guiding and focused reading into Canadian history, geography, anthropology, and contemporary reading in philosophy, and travel literature somehow amounted to a package of skills and knowledge that were deemed useful

in an institutional setting. I taught just as if I were guiding, though I disguised this with the standard lecture style. Slowly the facade of the lecture faded as I gained confidence. Now I teach as if I were guiding.

More importantly, however, I had the opportunity to design and run summer and winter student travel experiences as university courses to further and now more systematically explore the act of guiding. Since 1983, a summer and winter camp have been the mainstay of my university year. These trips have received much of my attention as educational experiences. The spirit of my own early camping days, of Joss as early guiding mentor, and the writings of Sigurd Olson and others continue to inform me. Now, in 1995, with over ten years of a consistent student population base and continual situational context of summer and winter student trips, it has been possible to explore directly what is happening and what can happen educationally within the travel/camping experience. I have learned the most from the students themselves. New ideas could be easily tried and compared so that learning objectives could be evaluated and further heightened as an understanding of "what is really going on here" evolved. For evaluation and my own learning, beyond participant observation, I relied significantly on students' writing in a journal

format. With ten years of guiding and with over 300 journals read with selected excerpts sorted into themes, I am ready to share and discern this story of guiding, the description and analysis of findings, and a constructive theory for outdoor guiding/outdoor education. Having shared the basic telling of my story as a canoeing guide, I come to the present.

Perceived as recreation, my guided trips are, I hope, actually highly educational. Perceived as transmitting some basic camping skills, beyond the dominant ends towards a good time had by all, the experiences are, I hope, grounded in a transformative self-understanding. This attention to self-understanding places the guiding experience in a cultural realm beyond recreation and transmission. The "more than just fun" that has driven my curiosity is about cultural work wherein certain oppressive socio-cultural forces, revealed in their true light, become exposed through active living. The "fun" suggests that what is learned involves liberating influences.

The telling of this story was initially conceived as an opportunity to clarify from a mess of one's pre-articulated life. Stories themselves are understood as consisting of "events, characters and settings arranged in a temporal sequence implying both causality and

significance" (Carter, 1993, p. 6). Having completed this first telling, I have gained a re-cognition or a re-storying of understanding in a new way. The new understanding is largely framed by the importance of the professional distinctions of recreator versus educator and, in metaphoric terms, between teacher as painter or as sculptor. So, while perceived as recreation and camping skill and group skill development, my goal in guiding has been towards an understanding of a critical pedagogy for guiding, one that is attuned to the fact that in framing a camping trip as pedagogy, one is creating a cultural stance and a political vision that either reinforces or challenges cultural norms. For me, guiding is about education: how is the way I educate connected to what is worth doing?

MY STORY AS RESEARCHER

My story concerning formal research begins with university life. (As the previous narrative suggests, my early guiding days involved me in the role of a fledgling researcher.) As a student in the combined physical and behavioral sciences orientation of a Physical Education degree with a shaping of my own programme of study oriented towards Canadian studies and outdoor travel, I pursued a widely varied programme of study. Somewhere along this path, I gained the message

that "true" research is experimental deductive design work that uses numbers in seeking control, prediction, or explanation. The word "research," however, also referred to the more general interpretive practice of literature review and inductive reasoning such as in literary and historical research. I had opportunities in undergraduate education to pursue both these understandings of the word "research." I knew I had more acumen and conceptual interest for the general interpretative sense of the word than for the hypothesis experimental purpose. I also knew that in certain circles in which I travelled, there was a pejorative meaning attached to any research that does not quantify or start from a deductive stance. Within the social sciences (my faculty), the quantitative research studies I read tended either to lack relevance or to offer too simplistic an explanation for the understandings in the human sciences which I wished to pursue. Suffice it to say, the word "research" was steeped in some confusion that I vaguely sensed was not my own problem, but evidence of a larger confusion and debate. I did not give the issue much thought. Ultimately, I understood that research was, as Trudi Volk states, ". . . not as much an act as an attitude," that people choose sides based on the act, which in turn is based on their particular value system. It is really the attitude that

is critical. The attitude is a function of one's position vis-à-vis authority and knowledge. One's attitude shapes values and defines research acts. There is more than one available attitude. Hence there is more than one research orientation. For this story, Volk explains a broad understanding of research well: "Research includes the ability to recognize a problem, to view it in light of relevant evidence, to examine what that evidence reveals about the problem, and finally, to attempt to resolve the problem as the evidence dictates" (Volk, 1993, p. 295).

I pursued a Master's degree with the intent of learning more about the Canadian wilds and the travel experience generally. My research was in the interpretative sense of the word, which better allowed me to see the experience whole so as not to miss something. I enjoyed reading widely and discovering emergent properties of common insight from varied sources. The required Master's research course was not well received by most graduate students, as I remember, and I slid through largely unnoticed without giving it much attention. I was not alone. I did not learn about research, however. Ten years later, I found myself a tenured professor wishing to enter a Ph.D. programme and feeling a personal need to understand what research really is and how I fit within the label of researcher.

Ten years of university teaching had only highlighted the general confusion (certainly within Physical Education/Kinesiology) over the different understandings of the term.

One book had served as a comfort throughout these years. The book, *A Guide for the Perplexed* by E. F. Schumacher, had introduced notions that challenged the authority of positivistic experimental research. Two passages from this personal landmark have provided guidance throughout my professional life as an educator and researcher. One passage is worth sharing here in its entirety because I am close to knowing it verbatim.

> All through school and university, I had been given maps of life and knowledge on which there was hardly a trace of many of the things that I most cared about and that seemed to me to be of the greatest possible importance to the conduct of my life. I remember that for many years my perplexity had been complete; and no interpreter came along to help me. It remained complete until I ceased to suspect the sanity of my perceptions and began, instead, to suspect the soundness of the maps. (1977, p. 1)

The other passage concerns the difference between two research attitudes. One, "if in doubt, leave it out," seems appropriate to deductive positivistic laboratory settings and simplified experimental design in the human sciences. The other attitude, "if in doubt, show it prominently," appealed to me more for its acknowledgement of the complexity, intrigue and difficulty of research in the human sciences as well as

the need to research within real-life (non-contrived) experimental settings (1977, p. 5). This book marks an event in my story as researcher. At this time, I learned to trust my perceptions to seek relevance before rigour and to pursue deeper understandings rather than simplified knowledge. It was with Schumacher's book that I gained the real confidence to pursue the different drummer within, to define my inquiry authentically rather than be imbued with prefabricated definitions of "acceptable" inquiry and research.

In preparation for a sabbatical and concentrated "research" time, I read back issues of research-oriented journals. Dominant among the sampling were *Educational Researcher* and *Harvard Educational Review*. I also read Lincoln and Guba's *Naturalistic Inquiry* (1985) which showcased research approaches that made sense to me in the study of individual and group experience. I was amazed at the lack of attention researchers I knew paid to the question, "what is research?" Implicit assumptions surrounding research tended not to be known. The research "paradigm wars" linked to epistemological philosophy were unknown and of little interest, I deemed, to colleagues. In brief, this two-month intensive read and continued follow-up provided me with a much needed understanding of the language of research and clarified the confusions.

Once in courses for my Ph.D., I found myself drawn to the Education Faculty, at first as a sideline activity. I attended informal and formal talks and discovered, for me, something new: critical social theory, specifically, emancipatory research. Now, here was a research modality I had been actively involved in as my personal orientation to theory/thought and practice/action for many years. I had much to learn and refine but the spirit of the praxis and fundamental world view (epistemology, ontology, and axiology) of critical social theory was aligned with my own. (I should add, my own is a world view which had been gained mainly from working in the field as a travel guide.) It was a very exciting time. I joined forces with Dr. Chuck Chamberlin and others, notably among them a fellow graduate student, Merle Kennedy, and, in the best sense of "action research," we shared in our lives as teachers and learners. I continue regularly to consult and share findings with both. The research writings of Brian Fay (1975, 1977) and Patti Lather (1986, 1991) concerning how people change themselves were central on my list of readings and, what seemed, at first, divergent to my main literature review about travel and guiding emerged as an integral component of my inductive exploration.

I began to put a language and concreteness to much of my tacit knowledge of teaching and research, all

centred upon guiding travel experience. Critical to this understanding were the distinctions between theoretical imposition and dialectical theory-building within the human sciences. I was firmly rooted in building theory inductively out of practice with students. I could easily relate to the interpretive/phenomenological stance and narrative inquiry that seek to understand and the critical/emancipatory position that seeks to explore how people change themselves. From critical theorists, such as Fay and Lather, and with Chuck Chamberlin's students, I learned what *post-positivistic* means, and I revelled in the decline of absolutes and rigorous spurious boundaries to the methodology of inquiry in the human sciences (services).

From Brian Fay and Paulo Freire, I learned the basic stages leading towards greater self-understanding. "Circles of certainty" promote a "culture of silence" (Freire, 1989, p. 23). As a travel guide and educational researcher, I find that certainty and silence promote a culture that bars me and others from a Self-realization of connectedness to the land and other people. These circles can be transformed if the individuals seek to 1) explore felt grievances, 2) explain the conditions of these frustrations (provide a historical/social context), and 3) seek to express some

new programme of action to alleviate these grievances (Fay, 1977). Gramsci spoke of a "praxis in the present" whereby a mutually educative enterprise of people becomes increasingly conscious of their situation in the world (in Lather, 1991, p. 72). These ideas were immediately understandable to me as a travel guide working with groups to seek individuals' greater self-understanding within the natural world, within the human community, and within one's self. I knew as a guide that such lofty aspirations involve a set of learning objectives exploring a healthy sense of what must be unlearned as well as what must be learned. Oppressive forces can be unlearned and critical consciousness-raising can be inspired in learning and put into a methodological form. Here was research for change, a research attitude not about people, but for people. I had found a literature that provided the "talk"—the theoretical foundations—for my "walk"—my practice of guiding—in terms of objectives and the loftiest aspirations. I discovered I have much to do to develop into a high-quality interpretive and emancipatory researcher, but that discovery itself came from within interpretive and emancipatory traditions. I had been a researcher for years. I research <u>with</u> people, mainly for people. Central to this realization is the principle that, while it might be research with people

for people, it is only operational if the people themselves choose actively to follow the path (their path). I may teach and research with and for people, but ultimately people teach/research themselves in the process of change.

Now, at this point in the story, I can say that I have been enthralled by the response of participants to the guiding approach and dialectical theory-building involved in the travel camp programmes I have guided/researched. More importantly, for the purposes of this story, I have come to understand the guiding approach as part of a larger social theory and can move from tacit understanding to a public exposition of meaning. Telling this story is a significant first step, or, rather, step back, before my sharing of specific research findings. My practice, though mainly intuitive, is understandable as research of a co-investigator (me) seeking an emancipatory design with other co-investigators (students). Thoughts from students expressed over the years reinforce the possibilities of critical consciousness-raising. Practice reinforces theory. Finally, the two key distinctions in which I am rooted as the educator and as a teacher as sculptor, rather than as a recreator or as a teacher as painter, point to my stance as a "critically pragmatic" researcher/educator rather than

the "structurally pragmatic" variety (Cherryholmes, 1988, pp. 151-152) (see Figure 1.2, p. 31). The structurally pragmatic view honours what has been called our "inherited traditions," or what ecologist John Livingston describes as "transmissible technique" whereby functional efficiency and an unquestioning acceptance or "obedience" to the cultural status quo define one's rationality as determining principles (in Cayley, 1991, p. 10). The traditions of established doctrine remain unchallenged despite the possibility and, in some cases, direct evidence that they may have become untenable. I have, for many years, feared that education in the hands solely of the structural pragmatic educator is a constant step in the wrong direction because of a general lack of vision and/or a vested interest in maintaining the status quo. Could the educator be added to these powerful sentiments of Edward Abbey: "among politicians and businessmen, pragmatism is the current term for to hell with the children" (1989, p. 100)?

The critically pragmatic view assumes an active re-shaping of our inherited traditions. This view assumes an "active social reconstruction . . . as judgements are made about good/bad, beautiful/ugly, true/false in the context of our communities and our attempts to build them anew" (Cherryholmes, 1988, p. 179). My guiding has

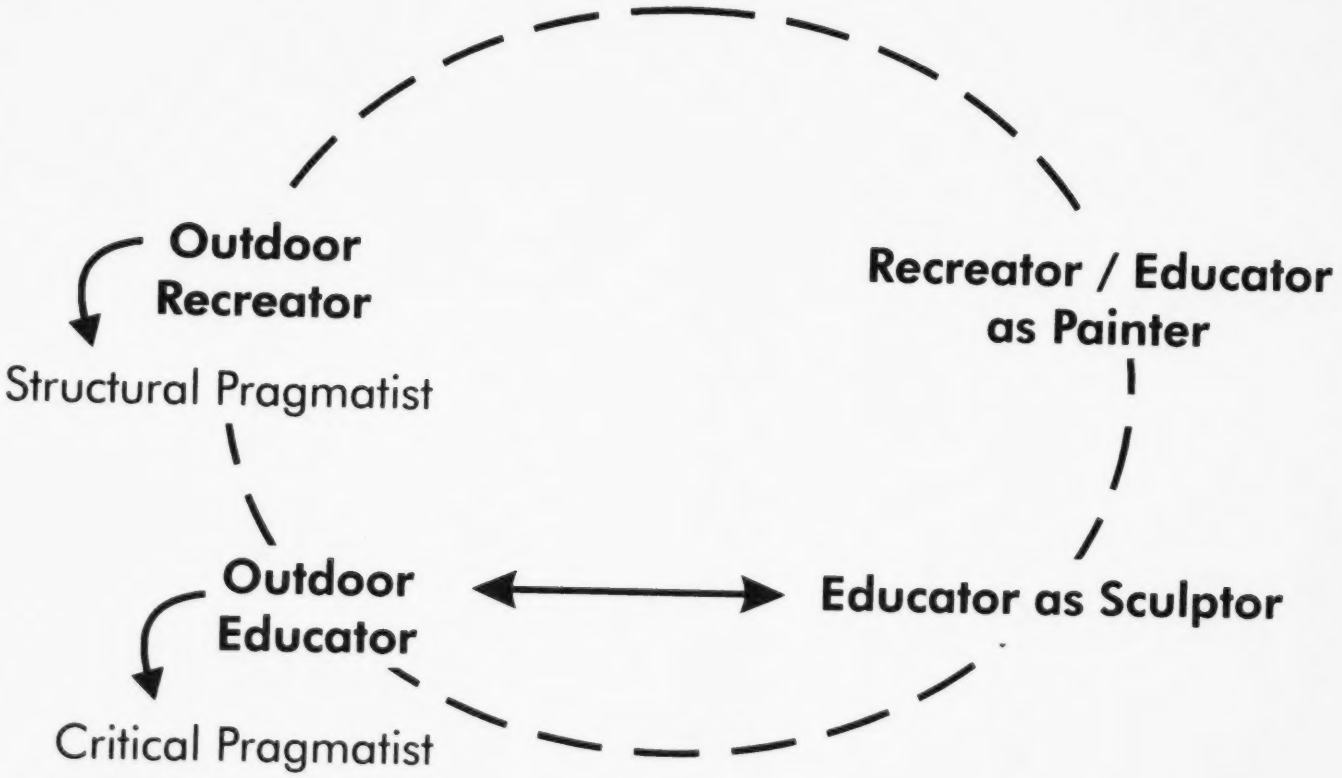

Figure 1 : 2 Critical Pragmatism: My Emphasis in Professional Practice

evolved into work/research bent on active social reconstruction. We, participant and guide, engage in the possibility of building community anew as we evoke an increased understanding of our situation in the world and our need to rethink assumptions and practices. The travel experience can be research-grounded in such self-understanding.

MY STORY AS TRAVELLER: DON'T BE DENIED YOUR ADVENTURE

Culturally, we are learning that our personal and collective consciousness must seek an ecological frame of reference that explores a relationship "WITH" nature, not "AGAINST" nature. This has been the central thought in my personal evolution as traveller. Whatever our idea of self-propelled outdoor travel, it is a cultural expression that needs to be examined in light of person/planet or person/place relationships. The state of the earth and our cultural, unbending, non-viable omnipotence demands it. Can I, the educator, take people into the out-of-doors as an expression of being. . . HOME? Only if I, the traveller, see myself as a co-investigator of this question. We do not know where we are and do not attend to this problem centrally. We are slow to respond to the cultural challenge (I think the real adventure to outdoor "adventure" travel) to move beyond our present detached

state of being in order to explore the "adventure" of our place of being with nature. Moreover, this possibility for new being must be more sensitive, which is to say, intellectually aware and wise in action, to the earth, our place and our relationship to both. This cultural challenge seems not simply subordinate to, but conflicting with, dominant views of outdoor education–based travel and learning. What does it mean to be "OF" a place? This is a question worth holding onto consciously. It is certainly a far cry from let's "overcome" this route, "challenge this whitewater," "beat that mountain," "study the particulars of this setting or phenomena." Perhaps it is a greater traveller's challenge to be "still" and come to really see where you are. What is it to have an intelligence with an environment, to know it as novelist James David Duncan suggests:

> a native [inhabitant] awakes in the center of a little cosmos–or a big one, if his intelligence is vast–and he wears this cosmos like a robe. . . native intelligence is what Huck Finn had rafting the Mississippi. (1983, p. 53)

Duncan adds that native intelligence "evolves as the native involves himself in his region" (p. 53). It is a kind of blending between one's inner world and the outer world.

To garner this exploration, to be "with," comes to us first as an adventure quest that perhaps cannot be directly sought. It must evolve in consciously negating its opposite

force. The opposite force is to be "against." This "with" adventure comes to us first as fleeting moments of what summer camp director Mary Northway once called, "a sense of harmony with the world and oneself that resolves all conflicts and releases new springs of action" (1960, p. 332). There is something disorienting in such a harmony that is both informing and liberating. A harmony between one's inner and outer world that develops as native intelligence evolves is hard to grasp and hold. One is affected in the realm of our spiritual being. It is a transient experience, though building on previous experience, and ineffable, meaning the harmony involves a swell of intensity beyond words. There is also an illumination of a greater truth and connection to a greater enterprise in life and a feeling of passivity or governing energy beyond the self at work. Transience, ineffability, illumination, and passivity are all words I have taken from William James in *The Varieties of Religious Experience* (1978). Their meaning was commonplace to me from personal experience of travel and spirituality. The knowledge of these concepts, so readily applicable to outdoor travel, has helped provide me with the confidence needed to tell this particular story.

One might think of stages of maturation through an adventure quest of changing perception which provides an evolving broadening of relation between the person and the place. This is an interesting speculative exercise, one that

I have come to in reflecting on and expressing my own story of pursuing personal outdoor travel experiences over time. The three stages to follow are ones that I have moved through. First, there is the individual versus [read: "against"] Nature idea, that so readily fits our culture's idea of adventure travel. Here we cover ground, take on rapids, peaks, great distance, often in competitive efficient high-tech teams. We might also form efficient studies teams for field investigation and quantification. Even if only for a weekend, such an experience is often labelled "the expedition." The word "wilderness" is often applied. The place of nature is "out there," the objectified opponent. A second stage is the individual versus self. This becomes now a tricky notion as the self is a slippery concept always in need of clarification and defined differently from stage one to stage three. In the root interpretation of this stage, the individual playfully and often deadly seriously, tests self against the theory that, it, the quest, is possible. Can the body follow/complete what the mind's eye has already achieved, be it the field study parameters, the climb, the river run or "the expedition"? Can the particular set of logistics be met and completed as a largely ego-centric challenge? Think of the gains to self-esteem in the process of completion. But is it a hollow, short lived self-esteem (Kaandorp, personal correspondence, 1990)?

As the sense of self is enlarged by the excitement of nature as the challenge arena, the self more and more seeks "to know" the rock, rapid, landscape in a subjective depth of identity. This eco-centric recognition as primary to experience is described by outdoor educator Bert Horwood as a swell of "personal identification" (1993, p. 7). Now the person/place relational orientation shifts. This qualitatively different enlarged Self seeks beyond itself and ultimately, out of this advances a third stage of adventure maturity which is to be "with" rock, rapid, landscape. The self, so important and focused in the beginning, is finally liberated, so to transcend cultural assumptions and practices for a new found identity "with" context, not in context as "against" context. Here, "lower case" self evolves toward a being-in-becoming that is an ecologically conscious Self. In the deep ecology literature, this idea is expressed by Arne Naess and others as Self-realization (1989). It can be a central concept for one's personal aspiration for outdoor travel, though rarely attended to directly. One matures to realize that the world does not evolve around him/herself . . . me, but that I evolve around the world. To be home, my travel experience in nature must be "with" nature.

The Norwegian outdoor tradition has a word to describe this aspiration for connection with nature that deserves a wider audience. That word is *Friluftsliv* (Reed and Rothenberg, 1993). It was an exciting discovery to learn

that a tradition existed for a way of travel I have come to pursue. Paradoxically, Self-realization, the enlarged, extended Self is ultimately manifested as a loss of self, or rather, a partial loss of self for a transforming of self given a self-awareness alluded to in the education-as-sculptor metaphor. The culturally determined self is receptive to a chipping away for the deeper impulse of connectedness.

A favourite deep ecology aphorism by Zen Master, Dogen, that bespeaks the "with" adventure and the Friluftsliv outdoor tradition is as follows: "[t]hat the self advances and confirms the myriad of things is delusion. That the myriad of things advance and confirm the self is enlightenment" (Puzey, 1987). This notion is primary to my "guiding" of my own experiences of travel. A simple pursuit of "with-ness" <u>is</u> an adventure for one's travel quest. It is a curious counter-cultural affair that draws out our spiritual dimension of being and would redefine many an adventure travel experience. I suppose I waiver among these three stages, but I have an active awareness of the possibilities of Self-realization and have observed the same in many other travellers familiar to me. Each has his or her own expression for possibilities of Self-realization. Some that I have noted are as follows: "the riddle of the spruce tree," "The weight of the past," "The inner rhythm," "you have to make your home every night."

My own, I hope, non-forced attempts at emptying self with travel in the Canadian bush are spurred on by seeking a feel or fit with another time and place, or rather bringing the past into my present experience. While on one trip, a dog sledding trip in Northern Manitoba's "land of the little sticks," I was hoping to capture the Self-realization of the inner rhythm within me, within the riddle of the spruce tree as timeless ways and enduring patterns of life in this quiet part of the North. One hears so often about ". . . the ways of the North." I continually seek my personal, albeit romantic, sensibility for a way of the North. The particular North that I seek seems to me to have maintained its authenticity through time. It was a cultural fit and some vague notion of biological fit with this landscape that I was after. I would chat with Chipewyan trappers. I would mush dogs for hours and blend in—yes, blend in to another time, and to the place itself as home, meeting the land, not some cultural mapping/image of landscape. The way of the North is a feeling of living on the land, making your home every night, and being home connected to the weight of past traditions on the land. This is what I believe traveller Tim Cahill meant when he wrote of the idea "to snap the thread of linear time" (1989, p. 304). I would think again of characters such as P.G. Downes (1989), an American school teacher, who travelled this country in the 1930s and with whom I share the same respect and desire to fit with the

North. Then there was Ragnar Jonsson, whom I once met briefly, a trapper of the area for over 40 years. I would try to blend into the land and its traditions.

So, it was with a comic sense of disappointment that I opened a magazine containing an interview with me about this particular experience of "adventure" travel, only to discover that the interviewer, in order to characterize the revelatory experience, resorted to the all too familiar, misplaced idea of "adventure" as "hardship," where one "lives to tell the tale" and, of course, "roughs it." I was struck with a realization that my attempts to communicate the adventure quest that is a "with" nature orientation and a living history ambience within the travel setting had actually reinforced that which I consciously stood against. I was shocked that the "against nature" phenomenon, so annoyingly common to adventure travel journalism, could so easily sabotage my own markedly different orientation. Despite my best efforts to communicate a spiritual adventure quest, I had been silenced, marginalized, rendered voiceless to a view pervasive in our culture and, I fear, outdoor education as an expression of our culture. However, I am not alone. I know of many adventures of the spirit that seek a withinness to the ways of the North that have been equally sabotaged or where the real story, one of the spirit, has not been heard. Much later, I took some comfort from rereading the following passage from Sigurd Olson's, *The Lonely Land*.

> We tried to satisfy them all [newspaper reporters] but somehow our answers sounded flat and innocuous. There was really nothing we had done that was exciting or that would make a good story, no hairbreadth escapes or great dangers, nothing but a daily succession of adventures of the spirit, the sort of thing that could not make headlines. Our newspaper friends, I know, were disappointed. They had expected something sensational, but nothing we gave them sounded good. (1961, p. 271)

I had half expected misinterpretation yet I was still shocked. The writer (for whom I hold no animosity) was simply doing her job of writing a cute travel piece to be consumed by the armchair traveller, and to reinforce the convention of adventure travel writing. Should I have expected her to want to challenge the readers with the notion of "blood racing" that I was attempting to convey to her: the stillness of the winter's night; the subtle blending of time past and present such that you know the land as one imagines early travellers knew it; the enduring patterns of the land and life in this particular quiet part of the North?

Rather than the subtle and humble fit with environment accessible through a felt experience seemingly connecting back to past time, my quiet quest became framed within the man over nature disposition, which, in the end, is even a consumer orientation of bagging another peak, river, or historic route as a trophy to be scratched from the shopping list. This is another type of engagement with travel all together.

Consider "physical hardship," conveyed in print by my interviewer/author as a specific example of misrepresenta-

tion. I could not have focused on this in my interview, yet my comments, for an entire paragraph, address this. There was no hardship worth mention and I had said as much. It was a joy to be out on the land. The route had an aimless quality rather than rigid destination-bound orientation. I was simply travelling around with two friends by dog team in caribou country, coming to know the place rather than covering ground. At the time, any hardship amounted only to a growing frustration with the number of fresh caribou tracks but no sightings of caribou. We all wanted simply to see caribou in winter. We did eventually see caribou, which was pleasing, but we had much earlier accepted a, "well that's the luck of the North" attitude. When we did see caribou it was more a matter-of-factness than a conquest that we felt. The North simply is and it simply asks the same of us. That is, simply, to be! Physical hardship did not play a part in any major concern on this trip, yet I was forced by interview questioning to address it. The attention to hardship makes hardship the focus, and I managed to appear as the "macho" adventurer underplaying the "obvious" hardship. Hardship is Toronto rush hour traffic and getting familiar again to stifling hot indoor temperatures upon return.

Now for a slur added gratuitously about my travel partner. Of her the interviewer wrote, "she . . . who also lived to tell the tale." What does this imply? There was no tale to tell that suggested that survival warranted

honourable mention. There was "no tale to tell," at least not in the sense that was suggested.

Another annoyance came in a familiar form: calculating distance covered, the interviewer/journalist wrote "a veteran of the 500 kilometre run." This is a ridiculously relative statement. Distance is based on weather, travel conditions, and personalities. It is not meaningless, but it does not carry the meaning that was intended; that is, some grand accomplishment by virtue of distance covered. I was embarrassed to read that I had gone on a "so many miles" trip. My travels seemed to be reduced, in one sentence, to a petty egotistical numbers game of "having" and "doing." This was a game I had not played and I was certainly no veteran of it. As it was, the distance covered was staggering to me, one who is primarily a hand hauling toboggan snowshoer who, thus, covers precious few miles. I thought of miles and summed them up because of the <u>ease</u> of effort and apparent ease of effort for the dogs as well. Conditions were well suited to travel on this dog sledding trip.

The spiritual adventure as an exploration towards Self-realization is easily denied and marginalized in the narrative conventions of outdoor travel. My adventure quest towards Self-realization was denied and will be again because the dominant discourse of the idea of outdoor travel demands it. The adventure quest against the obstacle/opponent of

nature is culturally enfranchised and authorized, as mine is not.

When asked if I have had an adventure, it is usually the wrong kind. So will I now answer, a definitive "no"? That response is awkward but still satisfies the standard interviewer who can simply twist meanings to fit convention. It satisfies, as well, the traveller who simply accepts the misunderstanding. But when thinking of the moral agency of guiding outdoor travel experiences, one realizes that there is much thinking yet to be done. I must answer, "YES! I did have a travel adventure; thanks for asking," and then work through my personal meaning and express it as plainly as possible in story context. It will be a story that confirms adventures of the spirit, a story within the Friluftsliv tradition, a story that is not easily authorized as yet within our cultural realm, but one that is, more and more, finding expression. The guide, as an educator, attentive to the transformational qualities of a teaching as sculpting, is in a position to encourage this exploration of the spirit to travel "with" the land. The guide, as co-traveller, is exploring this spirit within herself or himself as it is consciously brought to their guiding of others.

Why Narrative Inquiry

> It is a commonplace that all research must start from a problem. Research can be successful only if the problem is good. . . . For to see a problem is

> to see something that is hidden. (Michael Polanyi, 1966, p. 21)

In a world dominated by an education focused on information assimilation, and which has been characterized as "information rich but experience poor," where researchers in the human sciences primarily research "about" subjects objectively and where travel is largely seen as escapism from the "real world" for a brief respite—in such a world, my story of travel guiding as educator, of researcher as cultural worker and travel as a spiritual quest will seem distant and awkward. The problem of my research is presented within this narrative as a whole. My stories provide the themes and key distinctions, and introduce the terms of study. In these stories, questions of guiding as education, of research, and of travel are explored in order to serve as a starting point from which to offer some definition for a poorly articulated approach to outdoor travel guiding. The central problems are ones of articulation and justification. This narrative seeks to expose the problems of this study from the primary roles of guiding, researching, and travelling.

A part of the problem is the composing of a narrative itself. Admittedly, it is a construction to suit a purpose, to force into focus something that is too unshaped and too large. Yet, sorting out the practitioner's tacit knowing is critical to broadening the dialogue of theory and practice. From one's pre-articulated life comes a clarified

representation by way of the power in ideas and their characteristics. This representation is shared as a telling of a narrative. Sharon Butala writes of her own beautiful narrative:

> . . . there's a way in which all nonfiction is fiction: the backward search through happenstance, trivia, the flotsam and jetsam of life to search out a pattern, themes, a meaning is by its nature an imposition of order onto what was chaotic. It's an attempt to give a linearity to events, many psychic, which had no linearity, which, if anything, were a spiral, or had more the hectic quality of a dream. (1994, p. xvi)

The sifting through of the experiences of one's life and sorting out the dreamlike chaos into an order for telling is critical to the practitioner's understanding. The world should not become too complex for us to tell our stories about it. Our stories are our guides for ever reinterpreting the past and re-imagining the future, and for this reason, our stories compile into a narrative that develops our basic understanding of theory and practice. Our stories are the place where theory and practice come together. Our sharing of stories is a natural impulse for teller and listener. The teller longs to communicate out of the realm of chaos and hence resorts to the linearity and pattern of story. The listener follows the maxim, that people are interested in people and need to start the inquiry with some direct sense of who the person is.

Outdoor experiential educator Karen Warren was recently asked, "what do you feel are the critical challenges facing

the field of experiential education?" She replied as follows:

> Unless we continue to create a theoretical base through developing ideas, a body of literature and a dialogue, we risk being solely technique oriented. Yet if we don't support practitioners who are at the leading edge of the potential for experience to transform education, we will end up with research lacking application and empty theory. The challenge is to develop partnership and balance. (1993, p. 19)

By beginning with a step back to narrative, I am grounding my inquiry in my own understanding as both theorist and practitioner. The partnership for exposing distinctions, developing ideas, and validating their application is ongoing throughout the remaining chapters. I think Karen Warren is right: theory and practice must be in balance as informing agents for experiential educators. Her view is amplified for the field at this time, when we face an environmental crisis and hence educational crisis while our collective intellectual ability to respond to crisis stands in question. We need new ways to do what we do, to understand what we do, to express to others what we do, and to validate what we do. This need, in turn, requires a balance of theory and practice. The three story themes of this narrative start the inquiry comfortably in both theory and practice. As a travel guide who is an educator, not a recreator, and who is most intrigued by the notion of teaching as sculpting, as transforming, rather than the authorized teaching as painter, as transmitter, I offer, in the following chapters, an embodied theory-of-action for the outdoor group travel experience.

CHAPTER TWO

FIELD NOTES: LET ME TAKE YOU THERE

> Perhaps it is inevitable that the language we use so rarely conveys the marvellous intensity and the wholeness of outdoor experiences, and particularly those that take place in wild and remote places. It is easy to be accused of making exaggerated and unsubstantiated claims. Yet I believe that if we reduce Outdoor Education to the common triptych of 'outdoor activities, environmental education and personal/social education' we are leaving out much that is important. There is a deeper, spiritual dimension, which we all know but rarely proclaim. How can we hint at this in the words we use to describe what we do?
>
> Roger Putnam, Outdoor Educator, 1992

> I want to write but can't. Don't know where to start. Am afraid to start. How could words explain what has been in the beauty, clarity and depth with which they occurred? I am afraid to try and capture this experience on paper. I lack the vocabularly and the skill with words to do it justice. I can't accurately record it here. It is something only I will understand. Only I experienced it the way I experienced it. And what I experienced.
>
> Heather Waters, Student, Sept. 1993

Interpretive Inquiry

The short passages to follow are excerpts from students' journals collected over a ten-year period from an eight-day summer camp canoe travel and a five-day winter camp snowshoe/ski travel experience. The students are senior Physical Education students at McMaster University.

Accompanying the students' thoughts are the guide's thoughts, perhaps concerns or delights, for the particular occasion of deed or mind. The students' and guide's comments come together as an inter-subjective dialogue: the student writing in the moment or soon after, in a non-graded, non-stipulated journal; the guide reflecting back to the moment. The guide, or in some cases the co-ordinator of the travel experience, is I. (For the summer camp experience I have regularly returning staff who share a common philosophy and approach, though each with a personal style. In the students' field notes, you will see their names; Murph, Nancy, and Jamie. For the Winter Camp, I have worked with Chris Blythe as co-instructor for five years.) In order to maintain the character of the dialogue to follow, I have departed from an internal referencing style, opting instead for the use of end notes where references are necessary to accompany the guide's comments. These end notes are located at the end of Chapter 2.

The writing of a trip journal as a self-reporting task is often the students' first experience at such work/thinking. The task is presented to students as a challenge to give personal meaning to the activities and situations involved within the whole experience. Students are free to select their own "meaning-giving" activities for reflection. This "turning directly to the phenomena" (Van Manen, 1984, p. 2) may provide a deeper understanding and

commitment to the meaning of the travel experience. The recording serves as a first step towards consciousness raising about the relationship of the travel experience to their experiences of, so thought, "everyday life," or, as some students have suggested, "reality." Apart from the function of recording details of route, weather, and other empirical reporting, students are asked to bring themselves subjectively to their journals. This seeking of subjective meaning is the main thrust to the travel experience and is accordingly encouraged without any coercion. The function of journal writing is addressed in opening remarks, then not mentioned again. Guides are, however, seen recording in their own journal. Though not evaluated, the journal is a mandatory requirement. All students receive the same participatory grade. So, it is intriguing that so many elect to act on the challenge of reporting descriptions of the richness of their subjective lifeworld of the travel experience as a comparison to the otherwise "everyday" day-to-day reality upon return to the city.

For the guide, reading and collecting samples of these journals (obtaining descriptions of the lived experience) and thoughtfully observing/interpreting (participant observation) the experience of these two camps over a ten-year period serves as a qualitative inquiry and as the beginnings of an emerging critical social theory, both bent on investigating the phenomena of the student experience and, inescapably, the

guide's own experience of guiding. From this attention to experience, an interpretation of, first, student needs and, then, guide and student intentions is derived that shapes the guide's understanding of practice. The guide asks the questions, "what is really going on?" and "can the most positive qualities be facilitated by my guiding?"

My response, as guide, has been one steeped in an emerging critical social theory, in part, because of the noticeably common liberations from what philosopher George Grant called "intimations of deprival" (1969, p. 139). This joyous break from certain cultural techniques of the day-to-day urban/school life affects students in a variety of ways following these travel experiences. For example, the removal of watches by all members of the group allows an "intimate" space for learning whereby one comes to see the deprival associated with being bound by time. Once I was shocked by their sentiments of liberation. Now I see them much akin to my own acknowledgement of a need to challenge those qualities in our every day life that deprive us of richer meaning. The travel experience has served as a reprieve from an over-developed objectified, indoor, detached view of phenomena. Many students, it appears, crave to respond to the reprieve and liberation from these forces. They record these realizations and may come to understand a resonance with others as socio-cultural factors that bring clarity to their feelings, so they see that they are not alone. Finally, they

may elect to act on their realizations to change their lifeways. Through this process, though only subtly operationalized by the guide, a critical social theory of co-investigators is emerging for my practice.

The interpretive reflection of students and guide leads to a thematic analysis as certain distinguishable features are drawn out in their repeated articulation by students' and the guide's repeated field observations. These thematic qualities provide the essential meaning or the essence rather than the appearance within the experience.

Too often, the deeper needs and outcomes tend to be obscured by superficial ones. Guides and students alike can easily miss true meanings. But with analysis of phenomenological description and attention to one's own preconceived assumptions and practice, distinguishable features can become both visible and pedagogically prescribable.

Analysis of the field note descriptions and discussion/ formulation of results provides, as Brian Fay has said,

> an enlightenment in which the meanings of actions, both of one's own as well as of others are made transparent. . . . For the guide it is to afford people a new means of self comprehension and thereby to interject new possibilities into their lives. (1975, p. 80)

From analysis comes a dialogue of possibilities, though the possibilities are only valid if actively acknowledged and valued by participants. So, while the field notes as phenomenological description are starting points and end

points of the living experience of these two travel camps, the field notes with analysis point to new possibilities in transforming action in one's life as student and guide.

The stages followed with this interpretive component to the inquiry are as follows:

1) collecting and presenting sample descriptions of the students' lived experiences: use of student journals exploring stories (left column of page).
2) interpretive reflection: analysing descriptions, writing the guide's (my own) perspective, explaining stories (right column of page).
3) discussing emergent themes that can directly instruct the general practice of travel guiding: further analysis and discussion, expressing stories.

I am struck by how easy this sounds. However, after ten years of guiding in this specific situation and twenty years of guiding generally, I am just beginning to feel a measure of clarity replacing speculation, some confidence of expression replacing nonasserted conviction, and a general comfort in action and sharing replacing a more aggressive assertion that ultimately speaks to uncertainties.

This peace of mind derives from the whole process of inquiry I have employed, a process that includes 1) the efforts of the narrative inquiry process allowing me to explore my own story and therefore reveal my own particular "point-of-viewism" (Chapter 1), 2) this interpretive

presentation that provides an understanding of possibilities and correspondingly exposes student needs and guide's intentions (Chapters 2 and 3), and 3) the creating of a synthesis model as a communicative constructive theory to further the ongoing process of interpretive inquiry (Chapter 4). The interpretation of travel experiences from the students' and guide's perspective provides explicit descriptions to support both the narrative and constructive inquiry processes. These special descriptions have helped both shape my narrative and form my constructive theory. In total, the experience and possibilities for self-understanding and change are made to be more transparent to the reader. As with narrative inquiry and constructive theory, interpretive inquiry is not static. There is no starting point or end point for the researcher. I look forward to my next guiding travel experience, but, for now, let us look to previous experiences.

Both McMaster Summer and Winter Camps, from which these comments derive, involve a short base camp followed by a small group self-propelled travel experience (nine to 12 persons). (See Appendix 1 for Camps' itinerary.)

So, let the story continue from the personal narrative of Chapter 1 to a broader student-guide dialogue to follow. The guide begins from the perspective that I must be able to answer questions about my theories and practice/my thoughts and actions, if I can answer the prior question, "Of what

story or stories do I find myself a part?" The story continues beyond a personal narrative here with excerpts from students' and guide's reflections. Brought together, they attempt to create a whole, a story, of what I have come to understand as the aspirations, inspirations, and indeed perspirations of an outdoor education travel experience: the story in which I find myself a part. The students' excerpts and guide's comments have been collected and arranged so that you, the reader, can enter the story and play the demanding ongoing game of interpretation as well as possible without paddle in hand. Let me take you there!

Student Field Notes and Guide's Interpretive Reflection

Student

Each day we reacted less like tourists and more like tenants. [or natives: such as in native to a place.]

I will never forget the double-seated outhouse for as long as I shall live.

Again, I thought what have I got myself into. I never ever envisioned myself as an outdoor type of person.

I've never been on a hike which didn't involve following an already paved path. The freedom of walking through the woods with a destination, although not a set path, felt like you were really out exploring and discovering something new.

Guide

The Norwegian word Friluftsliv (pronounced: free-loofs-leaf) means more than outdoor recreation. It means a way home to the open air.[1] Such a participation in our culture demands a stripping off of oppressive forces such as objectivity, consumption, competition: a disorientation leading to a decontextualization. This peeling away of the layers of cultural determinacy leads to a discovery of a self that is more connected to self, place and others. This self experiences new possibilities, mainly a being at home "with" nature. There is a Self-realization of a "wild" centre to the self as one discovers relationships rather than detachments. There is much to be unlearned along with what will be learned. The wild self is a healthier balance of nature and nurture, biological memory, and cultural determinacy. I have been much influenced by naturalist John Livingston who reminds us that we are not only a cultural being, but we are also a biological being with a biological memory or inheritance. As we discover a homeness within nature, we are recovering the latent biological being within and we become more wild.[2]

BEGINNINGS: BASE CAMP, TIME TO BOTH UNWIND AND WIND UP

There are two full day (three nights) at our outpost base camp to learn necessary skills and set the tone for the trip. The guides are very much at the centre of activity at our base camp preparing the students so that on trip the student groups will be at the centre of decision making and travel/camping activities.

Student

The program starts at 5:30 a.m. at the University. The urban setting is familiar. There are many new faces and some established friends. Anxiety levels are high. "Where are we going and with whom?" Time to board the bus. Eight hours by road, including 50 km of logging bush roads. Then a northern lake on which we paddle for two hours before arriving at base camp.

Surrounded by 45 people I feel more alone than I have in months. "This is stupid," I think to myself. "What am I doing here? Why did I get up? I should have stayed in bed. Everyone is looking at me with these hesitant, almost guarded eyes."

Guide

So, another group. How awkward we all are. I enjoy this 5:30 a.m. bus loading business and social confusion. I know what is to take place in these mere eight days. Potentials are obvious in the faces and movements that radiate enthusiasm, caution and anxieties. It will take some doing to work the "crooked nerve"[3] out and find our more authentic self—one that is in greater sync with setting and replaces the self-indulgent for the self-surrounded. The bush itself (lake, forest, rock, sky) will take care of most of this work. I, the so called leader, simply work on the atmosphere.

I was very unprepared in general and received most of my info from friends the few days before departure. This is one thing I was a little disappointed about. I've never been on a trip like this before and to a beginner, it might help to know, in advance, a bit more information concerning the route, when, where, how long, etc.

This was the first time I realized what was in store

For Summer Camp, there are benefits in the mystery that is instilled in students by purposely keeping the briefing of the Camp to the bare necessities. These necessities include clothing and equipment concerns. The mystery of not knowing creates both concern and confusion but also some excitement for an uncertain adventure. I take the chance that the uncertainty will be more of an adventure than an anxiety.

for me. I discovered that I had to "shit in the woods," "carry canoes over my head," and paddle for 4 straight days!! Wow! It's a good thing that I did not know these things before coming because I would probably have chickened out.

There's a certain ambience that so often accompanies the first night of a trip, and it is comforting to have that feeling again. It's perhaps the anticipation of what's to come; but for some reason without the desire to need to know. The atmosphere in the cabin is created by an odd combination of disorganization and necessary activity, of unknown companions and group bonding. It's fun and exciting to be a part of these dynamics, but even more comforting when tramping away, the voices and laughter fading, heading to the silence of the starry sky.

I'm out on snowshoes with Bob and Allan. I'd like to be able to describe the nature of our relationship, how I feel this particular night, but I find it difficult to explain. They fill the roles of respected educator, mentor and friend. Most significantly though, we are out together, stripped of all the extraneous things that we so often allow to create our identities. As equals, we admire and wonder at the natural beauty that surrounds us. I feel lucky to be sharing the enchantment of the evening's snow, stars and northern lights.

The group is so important, but it can easily become too important. On the first night together, efforts are made subtly to draw individuals away from the group for the joys of the night sky, for individual time or smaller groupings that can explore differently. There is a need to shift emphasis from the group to the land; but there must be comfort within the group and between students and staff before the land can be experienced in full force. Perhaps people were tired from hauling the gear into the cabin, heating and setting up the cabin, and going for our first snowshoe hike to explore tracks in a terraced beaver creek; but this night I couldn't get people outside for a night walk. There would be other nights so I didn't push it. Likely, others knew this and wanted to enjoy the comforts of our cosy cabin before we depart in the morning for people's first winter camping experience. I remember another year one student was shocked that we would actually leave our cabin home for snow shelters and wall tents. The cabin base is necessary for the first night

The dim evening light, cast on the snow, creates strange illusions in depth perception. With Bob as our adventurous leader we seek out the challenges of rolls and dips in the landscape. The initial comedy is found in expecting hills that just aren't there. With caution and slight trepidation we inch forward on our snowshoes, anticipating a sliding descent, and are humorously disappointed when no hill is found. After a few minor slides we walk on, and with diverting conversation, our quest for contours is forgotten. We continue alongside, one another, attending to the natural flow of landscape and communication. Absorbed in the movement, we are completely unprepared for—HO!—all three of us plunging down a snow bank, longer and much steeper than any we had been scouting before! At the bottom, half buried in soft snow, all three of us are exultant with laughter. The kind of pure, real, instantaneous, deep laughter from within, that surfaces only with surprise.

There's nothing instructor/ student about this moment. There's nothing contrived or forced in our reactions. This is pure, raw joy that should be experienced more often. I feel free.

. . . the lantern ceremony. This event has had a great effect on me as a

to ease people into winter, into the bush, but one shouldn't linger there too long.

Three of us headed out into a stunning night of stars and moonlight. The cold was invigorating. I regretted I had been unable to entice more people out, but happy with the company along for a snowshoe frolic among the rolling open country of this former quarry site. Our cabin site is perfect. The cabin is on the edge of the bush with a beaver swamp as a backyard and an opening to a front yard of open rolling fields. The old quarry is a bonus, providing opportunities to experiment with pitches on snowshoes. Such experimenting is particularly challenging with evening shadows. We had a great time and some fun spills and chills. The fun of the first night's outing is a key to Friluftsliv. With simple fun, people relax into the setting. Fun on the first night of a winter camping trip is comforting. I sense students are thinking, "It's going to be okay. I trust him (the guide), but more importantly, I trust these woods, fields, and swamps. It will be okay." Next year, perhaps, I can find a way of saving some evening energy so that I can get more small groupings out to explore the night. In fact, it is a must.

We (the four staff) struggle with the strong social group focus to things at the

person as I am sure it has on everyone else.

I think that this type of event was unexpected by the vast majority of the group and was viewed at the start as something very strange.

It was bizarre to be told to "stop talking" and to become serious after an afternoon and evening of fun and games. Many strange looks passed between everyone with a few stifled giggles and looks of suspicion.

As we separated into four different groups, we followed only the light of the lantern to a secluded area. I found myself surrounded by six other people all sitting in a circle on the dock with the dim glow of the lanterns.

In silence, tea was passed out to each member and we shared the warmth of the beverage together.

The night air was warm and the sky was filled with a multitude of stars. As the time passed we began to feel more comfortable in the group and relax and enjoy the beauty of evening. The silence accentuated the tranquillity and peacefulness that surroundings were providing.

With everyone lost deep in their own thoughts it provided the opportunity to really feel the love for nature. One is not often given the chance to sit back and marvel at God's creation.

Sharing these few brief moments in nature had a major impact on the outlook for the trip. Each aspect of nature was given the attention it so rightly deserved after this session. All of a sudden the

beginning. Summer Camp starts the school year and people are most excited by people. We encourage this, in fact, create the opportunity to maximize a full group meeting at arrival at our base. But, early into the trip we want people to discover where they are. There is an important need to shift focus from friendships with people and group bonding to friendships with the earth, earth bonding. We introduced the tea ceremony as a means to enlarge the experience to include the bush itself. An introduction to the idea of grace in simplicity is followed by a call for silence and a meeting around a lit lantern outside in an opening. Guides and students then walk to a secluded spot with lantern gently swinging. The guide carries tea and mugs. Tea is shared in silence and we sit for perhaps twenty minutes. When we return in silence, each staff has a closing saying or thought and people disperse to a group campfire. Others go for a night paddle. Others play cards and chat in the lodge. Others go to bed. For many, an added pervasive perspective has been integrated into the total experience. The bush was always there and always important but the tea ceremony gave the bush a moment of focus so that it might be consciously identified and appreciated as the setting for all our experiences.

The Tea ceremony is a ritual—a sacred ritual—in an otherwise sacred ritual

trees, water, fish and sky became all that was important. Preserving these creations and respecting their place in God's plan is what is important.

Thanks to a few moments of getting in touch with reality—which is really nature—it created an atmosphere for learning and caring about what happens to our land and our lives.

Take your tea in silence
Won't you listen to the night
Take the time for peace of mind
Soaked in lantern light.

. . . Get in touch with things
out of sight
Bask in moonlight shining
Down on feeling fine.

. . . Emotion trapped inside a teardrop
Get to know Ontario through
Pure good times.

. . . I'm also pleasantly surprised at all the free

sparse life. Its importance is critical in breaking with routine ways of doing things. My dictionary defines ritual as, "a prescribed manner of performing divine service." Our goal is certainly to rekindle what cultural historian Theodore Roszak calls "a lost religious impulse."[4] The Tea ceremony, at the beginning and end of our travels, is a personal and social act. It's like a wake-up call that brings forth the wild, particularly the inherent worth of the wild. What is always there becomes visible. This ceremony/ritual is something we do not tamper with in any way. From the first time we tried it, it was obvious to all staff that for some of the group the Tea ceremony is more a ritual; performing sacred service beyond speech. I like to think that surrounded by the bush glowing in a humble light and savoured over a cup of tea, wild nature is, as Konrad Lorenz has said, "immediately understandable."[5] In the simplicity of this quiet sincere activity, the complexity of the bush is real for us. I might be stretching the meaning for some but not for others. Certainly for all, the Tea ceremony as ritual is movement in the right direction. It is a movement toward "a way home to nature."

With eight days of Summer Camp, we can afford three

time given, and the activities suggested were interesting/independent and sounded like a lot of fun.

nights at our base camp to set the stage. The activities of these days are more experiential in focus than instructional. In small groups we hike (bushwhack) to a high hill view, we canoe and portage into a dynamic cliff and rock slide area to romp about. We also teach canoeing and camp skills but with just enough attention to calm nervousness and get us out there. Learning skills is best done individually and in context, i.e. on trip. It is important that there is lots of time at the beginning to soak up the place, to relax, to think, to share. Free time here is planned time. It is an important curriculum item. Both at our outpost base and on trip, a line from a Banjo Paterson poem has a shrouding presence over all activities: "for the town folk have no time to grow, they have no time to waste." Wasting time can be important educational space.[6]

. . . laughing so hard we couldn't move.

On our second base camp night, we set up a raucous large group circle games session. People really let loose. We simply don't do this enough in life. It is a wild time; wild in the sense of celebrating our group experience through play, but also wild in the sense of a personal opening up to laugh at oneself and be most genuine. The shared playing of games seems to seduce us all away from our self-absorbed tendencies.

Student	***Guide***
We went for a hike up the mountain. We walked for 2 1/2 hours up a hill that overlooked the area. It was a breath-taking, memorable view. It was so nice that I wished I could share the moment with my classmates who were not on the trip, and my family and friends. It is so sad that many Canadians do not realize this part of Canada exists. This is Canada and our citizens aren't even aware of it. Somehow I wish travellers to Canada would get a chance to experience the Canadian Shield and the wonders of Canadian nature. In essence, it is a big part of our identity. The "loon," the "beaver," the "maple leaf." These are all found in this area and not in large cities like Toronto.	The hill climb, only a short paddle from base camp, is important. It is an immersion, a re-climatizing experience. It is hard work. People get into the bush proper. We get dirty, flustered with map and compass. We reach our height with a sense of accomplishment and return exploring certain mosses, tree types and the general lay of the land along the way. The simple goal though is to get directly into the bush and get lost a bit. We get tangled in branches. People come out to the lake at the end satisfied and each carries some new insight. Up top we talk about the Canadian bush, about lakes affected by acid rain and natural buffering agents that will provide stark contrasts to the lakes we will travel on trip. Really we open an extended, relaxed moment for conversation and hope something happens.
I had set certain goals before I ventured out Wednesday morning on winter camp. They were fairly "macho" goals to measure my independence and self-reliance, but I found myself re-evaluating the importance of these goals before we were long into the trip.	Briefing and debriefing the experience as a whole is conducted in an informal manner. We do get together as a group to discuss group and individual goals. The guide does have great power to set the tone of the trip by downplaying goals that lead to "domination over," nature and by emphasizing goals that seek "comfort in" nature and self discovery through a spiritual leaning. But ultimately the students govern/guide the ways of knowing.

ON TRIP: "THIS IS IT!"

Student

It's amazing how perfection can sneak up on you. No one expected it.

The cattails I knocked over swarmed me with their seeds and I carried them great distances, right to the end of the swamp and into the bush until it became too thick to continue and the path veered around and headed back towards camp. I stopped, looked around, took a deep breath—Nope!—not ready to turn around yet. I plopped myself down in the snow. The sun was behind the trees and a cool breeze brushed my warm cheeks. Then there was this feeling. I'm not even positive in my mind what it was. It was as if, for a moment, I understood something; a certain knowing ran through my bones. That feeling, that very moment, all that was contained in that experience seemed so vitally important.

The best part of the day was paddling down the river [system], on a perfectly calm lake with no one around but our three canoes and Bob playing his guitar. My whole body tingled. It was great trip moment 661.

I didn't realize the need for solo time until I was completely alone. While away from the group I collected a

Guide

Herb Pohl, a friend with a wealth of travel experience, once told me that he trips for those wonderful moments when he feels the exuberance of "this is it," a perfect moment. He is in these moments, not watching from outside. He told me of one such moment, waking and rising out of the tent to a sunrise on the Labrador plateau. Can I help people come to such an ontological knowing of harmony? That's the challenge.

Once people get into the swing of travel, travel itself can too easily dominate, limiting perspective. I had a friend who once portaged an island in the middle of the lake to see if the group would notice.

In his case, the group was missing the view in a social excitement. In my case, groups often limit their experience to a

few boughs and set up a "Jamie chair." There I sat in the warm sun wondering who was watching me. Then I tried to recall and play with the ever popular phrase (in 4D6 [Outdoor Education Theory Course] that is), "I am watching you—are you watching yourself in me?" I sensed a change in the group after the solo.

task-oriented, "how many miles a day canoe" enthusiasm.

Travelling itself and the social camaraderie associated with travel can be balanced with attention to setting and the joys of stillness. Without a balance of stillness brought to the travel experience, travel can easily so dominate that the setting of travel is lost. The guide must work with this tension between travel and stillness given the particulars of each new group. On day one of trip, once travel mode is flowing smoothly, I often pull out the guitar and play. For dramatic effect, I have tried this on the last lake of the day, while all are bent on "arriving." Sometimes we drift, sometimes we lillydip. People might be annoyed at first. Nothing is said but the subtle push to relax and look around and enjoy the stillness can do more than simply stall our campsite arrival. It can change the perspective concerning travel itself. People might realize they have already arrived. Pulling out the guitar at that critical, "let's get there moment" is an effort to disorient people. It is an opportunity to let go of business.

I often refer to "great trip moment number?", or, "great Canadian tradition number?", or, "NAM moments"—nature appreciation moments (a student idea and phrase). People need to be seduced into noticing: at first anyway. Later they take

. . . It is a caress, welcoming you to become a part. I am sure there are many steps to achieve this sort of relationship, of which the primary ones most of us have only begun to take.

Like the roots of a giant tree, I feel as if I am reaching deeper and further into the soils of life. I see it coming again. I don't know what to do. There are so many questions now, so many open doors. "Why do I feel so big—so open—right now? Why am I feeling so attached, so a part of everything? Are these feelings real? What is real? As it reaches me the second time perhaps the most important question is answered: I know the secret of the bowing trees. What they had known for thousands of years, I, at that moment, also came to know.

Standing there atop this giant rock, the barriers guarding my reality dissipated, allowing the real me to be shared with everything. At that moment, I, like the trees, knew what it meant to be one all at once. Feeling honoured beyond any sense of the word, I knew I would be eternally indebted to the wind—and so, although

over. I actively try to decontextualize their understanding of travel. I try to bring their focus to the bush and past traditions directly.

The suggestion was made within the group to climb the hill across the lake. I cast the odd hint and hoped it would take hold. This hill has great power. There would be a view, a chance to stretch the legs and pick blueberries, and a different engagement with our surroundings from that to which we had become familiar in canoes. We often stop for the view as we climb. But, as expected, we press on for that grand summit relax on cool granite facing a wind coming from all directions . . . sort of.

We need to see our canoe route whole, this landscape whole, and perhaps, just perhaps, with that, ourselves whole. It's time to climb for a view. It's all so exciting up here. Someone could say, YES THIS IS IT! and we would all understand what was meant. We ran about, not wanting to contain our contentment, but not knowing fully how to beliving such enthusiasm. We played with cameras, looking from many angles. Then we lay on the bald, inviting rock. We relaxed. Resting, sharing a reading from an earlier traveller, absorbing rock, wind, our partners in travel, the setting, our setting, ourselves, everything. Good things happened here.

still filled with uncertainty as to what lay ahead, I bowed out of respect as this mighty teacher swept by.

In the end you come to the realization that you revolve around the world rather than the world revolving around me [you].

William Blake was right when he said that, "Great things happen when men [humans] meet mountains." I think I know what he meant. It's a spiritual thing. You don't beat the hill, a landscape. Rather you might come to meet it. We don't just study or draw rocks, trees, views: you come to hear their voice, smell the perfume, see it whole—develop the sixth of the five senses. This sixth sense is the coming together of the other five to produce something new. The cliché would have us say "one with nature," but ecophilosopher Arne Naess puts it in clear terms when he speaks of Self-realization.[7]

Just to sit and watch the lightning in the distance is something I would never do at home let alone want to do at home. It's a whole different attitude out here.

They [Bob and Chris] provided the "space," we asked the questions and the entire group or "family" lived the experience.

I really do enjoy the company of all my fellow travellers. Each one of them is unique and special in their own way. I am so happy right now, and I can't wait to drink my hot chocolate.

You begin to look at yourself and in turn look at this environment and truly

Providing for stillness, or allowing there to be space for learning is a central objective "out here." "Out here" can become "in here." There must be space to both simply be and to become. We keep the travel simple, uncluttered, and absorbing. The same might follow with our consciousness. A central guiding principle is contained within the idea, "seek simplicity to preserve complexity."[8] It is mainly on trip when I feel the wisdom and holism in this idea. What did Thoreau say? . . . Simplify, Simplify, Simplify. . . .

see them both. Through this calm you can appreciate the strength within yourself and the power within nature. We can open this up to ourselves and for ourselves if we can stop and listen to the stillness and learn to appreciate it.

I had so much fun carving out the quinzee [snow shelter] with Murph and you, Bob, that I simply cannot put it into words. Once again, it is something you have to experience.

I didn't realize that I felt uneasy about not having a permanent "home base" where you could retire to when you got cold. This made me feel subconsciously uncomfortable. The moment I realized why I was feeling like this is the moment on the trip things coalesced and started to come alive. It happened the third day after I'd spent the night in the quinsy. I came out of the quinsy, realized there was really no warmer place to go and, Bingo, it felt all right! I preceded helping with the fire and later cutting wood and found that I was really warm and felt I had come to terms with a small part of my own wilderness psyche.

. . . I finally forgot about surviving and started actively living in the winter wilderness. That day I was able to really focus and appreciate what I saw and did. The full weight of the fact that the tracks of

There is a stillness and space for learning that comes with hard work. Creating a warm home out of snow is a long process for a single, simple task; like a portage, hauling your winter sled for quiet hours, or starting the morning campfire in winter. The simple task brings rewards in providing a space for learning. The Quinzee proves to be a most pronounced example of creating space. First timers are suspect to the notion that a dug out pile of snow will be the warmest place to be on a cold winter's night. The truth that one can be comfortable with winter seems to seek us out more than we seek it. You can tell people that they'll be okay, they'll be warm and charmed by winter's beauty and silence but the words are meaningless. The guide can really only be conscious about providing an overt example of comfort in winter and provide space for the truth to be discovered. You don't fill spaces with talk, instruction and game once you're well into the trip. You create spaces. The more into the trip, the more space. Instruction and games are only important in the

animals we came across were attached to a living creature. It became apparent to me that this was their home, not ours, and I respected this clearly. This is a humbling event that ties me closer to the ground I tread upon.

Walking with snowshoes I had become familiar with, a leather strap about my shoulders, and a lead strap dragging behind, I found myself thinking about things I might not have thought about, if I was in the city. My deep thoughts appeared to come alive in my mind as I physically struggled through the snow. It was as if these thoughts became stronger and louder as the load became heavier behind my steps. Off in the distance I could faintly hear the talking and laughing of fellow trackers enjoying one another's company as they passed the time away. I, on the other hand, felt no force encouraging me to catch up. I just wanted to snowshoe, pull, think, smile and listen to the sliding of my sled. Sometimes when I'm too busy talking, I don't take time to listen; that is why walking alone seemed so natural for me at this time. All emotional, all encompassing, all final, and all mine. Never before had I been able to actually finish a thought, exhausting every possible avenue, weighing out every idea and sorting things out. Silence truly was golden.

early goings. Space becomes increasingly important as the trip progresses. If you see someone absorbed in a physical task—hauling their load by sled on snowshoe or piling snow for the quinzee—let them be. Encourage people to be the first to rise or last to sleep. Encourage the night paddle, solo exploring for a winter campsite, gathering wood. Let them be by creating space. Let the bush itself and our simple living tasks work the "crooked nerve."

Over some tea we had some readings (as we have throughout the trip). They set a mood of appreciation for me, but also make me humble as I realize the power of nature and that I have only tipped the iceberg of what many have done.

"It was a moment when time stands still, and human beings cling close together."—Elliott Merrick

This sentence aptly describes my "meaningful moment" at Winter Camp. It refers to the night (it matters not which) that we sat around the campfire reading passages from *True North*. To see everyone "cling" together in the light of the fire, listening to pure art, fantasizing about days of yore. Time stood still. We were out of context, yet in context, able to imagine the richness of Merrick's experiences. To look into faces, uncovered by the glow of the fire and see minds dancing with the romance of the moment. For these people, time stood still, and for me it is a picture I will carry in my thoughts forever.

By day four the group had clearly developed a rhythm for camp set-up and maintenance. At this point the anticipation and arrival of David Murray [C.B.C. Producer for television's The Nature of Things] and his film crew added a unique dimension to the trip. Now

The introduction of readings on trip serves many purposes.

1) It can be a simple delight to sit back in canoe, wall tent or by the fire to have someone's stories read to you. The telling can often lead to a sharing of our own stories. I have had success with personal story sharing sessions stemming from George Grinell's personal account of the 1955 Moffatt canoe trip on the Kazan River (*Canoe*, July 1988) and Elliott Merrick's account of a winter season on the trail in his 1933 book, *True North*. This book is required reading by all for our winter trip. Students pull out their copy heavily laden with bookmark tabs that highlight passages to share that lead to personal stories to share.

2) A "backpocket" sharing of short vignettes from travel history adds a descriptive historical flavour to our present travels that help dissolve notions of time barriers "to snap the thread of linear time,"[9] as Tim Cahill writes, and creates a mood of cultural identification across ethnic and time distinctions. I have used excerpts; from explorers George Back and David Thompson, from trader George Nelson, and from recreational travellers, Sigurd Olson, Peter Browning, Robert Perkins and P.G. Downes.

One example of a passage that sets a general mode occurs in Peter Browning's *The Last Wilderness*:

After the meal John

we were the natives and the crew were like the white men arriving with their gear on snow machines, bright lights, technology and four rolls of t.p. [toilet paper] for less than twenty four hours!

> These Montagnais [Indians] have changed their ways a little since the days when they had no stoves, no canvas, no nails, no steel traps, no matches nor rifles, but not as much as one would think. The depletion of the caribou has changed them more than the coming of the whites. I think this is the last stand, and they don't intend to change any more.

Elliott Merrick. *True North* p. 104

Soon after the film crew arrived, as I was building the fire for dinner, Bob suggested we offer some tea to them. Every "boil-up" was a sacred time for me. I equated the ceremonial "mug-up" in the morning, before travelling, on the trail and after dinner with smoking a pipe. I have never tried to smoke a pipe but I think that there is something soothing about its aroma—like tea. Apparently it was customary to provide a hot drink to guests upon arrival. In *True North* on November 10th as Victor Baike arrived at John Michelin's tilt, Elliott Merrick stated, "We gave him tea right away and he sat down on a box by the stove and took off one boot" (p. 114). This was just one of the many learning moments broke out his fishing gear for the first time. I relaxed and watched the sunset and the trees and the calm lake, listened to the restless, persistent chirping of the birds, and stared into the fire. Fire was not only comfort and convenience and necessity, it was the means by which we felt that we were masters of the situation. We were controlling the environment, bending it to our will and making it perform for us. In civilization, with all the light and heat one desires available at the snap of a switch, there is no such strength and security to be had from so minor a thing as fire. Technological and scientific progress seem capable of supplying endless amounts of power to individuals and societies alike, and at the same time increasing their longing for more power still, always more. But that night I got a far greater sense of power and well-being than ever before from fire. What John and I need was the symbol and not the actuality of power, and for this the small comfort of a modest fire served quite well. Surely primitive peoples have always felt about fire

which emerged naturally in the "space." Bob did not plan a lesson on tea etiquette, it just happened. This was also an example of the "quickie" (RT)3—Reinforce the Right thing at the Right time. I have continued to enjoy a warm mug of hot drink (tea and juice crystals) even after the trip. I think my room mates would rather stick to instant coffee though. I tried shouting "hot drink" in our kitchen one day but was disappointed with no response. I laughed hysterically—one of those belly laughs that bring tears to your eyes.

Winter Camp

The sun sinks behind the
spiky tops of trees.
The teeth of the saw sing a
song.
A song of sorrow and death,
for the once vibrant water
highway,
That is so dry now.
A song of joy and life, for
the magical heat it still
possesses.
A song of transformation,
from solid to dust.
An ancient song.
Chant-like.
I drift away, carried by
Song,
As so many before me.
Wind lifts us, like the hawk
and raven, to the Place.
Around the fire sits the wolf
and the beaver, eagle and
fish.
I sit, the bear on my left,
the buffalo on my right.
We stare into the fire and it
consumes us.
Wind carried us as one,
swirling high above the fire.

as I did then.[10]

3) Specific passages work well for specific events. A passage serves to add a vibrancy to the present moment and activity. George Back's passage of "starting out" in 1834 to explore the Great Fish River to the Arctic Coast is easily comparable to our own starting out. P.G. Downes' recorded trials and tribulations on the portage trail into Kasmere Lake, N.W.T., offers sentiments easily shared and a useful motivator before our own watershed crossing portage. Questions about the land's past traditions of travel often follow such readings, usually not right away, but later that evening. The asking of questions, such as, how did P.G. Downes travel without a map?, was George Back's mission successful?, what else did Back do?: such questioning and imagining serve to fill the landscape with the past adding a dimension that allows our own travels to be part of this rich past. One's imagination is tapped.

"Starting Out" George Back.
There is something exciting in the first start, even upon an ordinary journey. The bustle of preparation—the act of departing, which seems like a decided step taken—the prospect of change, and consequent stretching out of the imagination—have at all times the effect of stirring the

We dance with magical embers
filled with life
For a long time, until the
fire grows still.
The wolf howls, the beaver
and fish slip away.
Song takes me back,
Contented.

I would just like to make a comment on an excerpt from one of the passages recited while on trip. During the course of the trip, I was continuously reflecting back to this excerpt, "canoeing is a passage way into man's past." (Sigurd Olson) I could not agree more.

The entire trip was nostalgic of the days gone by. It got to the point where I could vividly see and feel the trials and tribulations that our ancestors experienced. I feel that the historical background provided was an important aspect and made me appreciate our forefathers and the beauty of the land even more.

We paddled up to the last portage with a sense of anxiety, anxious because we knew the last one was the most challenging. It was longer than any other we had crossed, and also a bit harder to follow.

When we reached the shore, everyone got out of their canoes and began unloading them, treating this portage as any other. But, Bob stopped us so that he could read the last two readings he had chosen for the trip. One of the readings was sort of

> blood, and giving a quicker motion to the spirits. It may be conceived then with what sensations I set forth on my journey into the Arctic wilderness. I had escaped from the wretchedness of a dreary and disastrous winter—from scenes and tales of suffering and death—from wearisome inaction and monotony—from disappointment and heart sickening care. Before me were novelty and enterprise; hope, curiosity, and the love of adventure were my companions; and even the prospect of difficulties and dangers to be encountered, with the responsibility inseparable from command, instead of damping rather heightened the enjoyment of the moment. In turning my back on the Fort, I felt my breast lightened, and my spirit, as it were, set free again; and with a quick step, Mr. King and I (for my companion seemed to share in the feeling) went on our way rejoicing.[11]

I have used this passage by George Back at the beginning of the group travel experience. Whether one is departing the outpost comforts (be they as they may) or wintering over at Fort Reliance before the final push in to the Arctic

comical. I can't remember who wrote it, but it had to do with packing across portages and competing with the natives. I do remember the line "but boy, could he pack!" (P.G. Downes, *Sleeping Island*)

The second reading had to do with the trail (Grey Owl, "Keepers of the Trail"). It explained that after tripping, the experience and the surroundings became part of you forever. It was our responsibility as new trippers to keep the trail alive, to keep it going by use of it and by teaching others of its existence. The art of tripping had to be handed down to others, for without them, the trail could not continue. This piece of writing sent shivers down my spine.

I began thinking about some of the reading we had done, particularly the one about the portage. I was living what that man had described.

unknown, or a weekend trip in newly explorable local bush, the feeling of excitement in the act of departing are common. A stretch of imagination is required to connect the surviving of winter and relative inactivity of Back's men to the urban experience and short outpost stay of our groups. However, this stretch of mind is precisely the task at hand. The passage is best read to an attentive group just before donning the snowshoe or boarding canoes. Ahhh...to be an active part of a great tradition.

Portage Passage P.G. Downes.

> Packing over the portage has a peculiar limiting and brutalizing effect on the mind. Personally, I found myself becoming less averse to it. ...After a few hundred yards, your neck muscles begin to shriek in remonstrance, and it is an aid to grasp the two straps on each side of the head and pull them and the load forward. ...[at the end] you feel curiously light. With a savage exultation you dogtrot back over the trail with feverish impatience for the next load.... ...There are few sweeter words to the man of the North than: 'By God, there is a man that can pack!' The North is so crushing, it gives away before the ineptitude

> of man so slightly, its rewards are so withheld, that these small conceits are magnified out of all proportion and are warming wine to the spirit.[12]

A further sample of specific occasions that one can count on for a spontaneous passage sharing includes, facing a head wind, trouble finding a portage, being hungry and daydreaming of food, the call of the loon, the winter stillness, the joy of effort.

A special moment on trip is the occasion for a final reading and bringing of the group together into a circle. For 10 years I have used the following passage by Grey Owl:

> Each succeeding generation takes up the work that is laid down by those who pass along, leaving behind them traditions and a standard of achievement that must be lived up to by those who would claim a membership in the brotherhood of the Keepers of the Trail.[13]

Grey Owl's words provide a finale before the last portage or open stretch of water to the official end of the trip.

The message that I hope is conveyed is one of having extended oneself into this landscape's roots and traditions, to having not so much "gone on a trip" but

having dwelled with the past. If Grey Owl's words connect, one feels a shared brotherhood with a sense of responsibility for the preserved integrity of the possible "fit" with the land.

We set up camp in the dark. It was a little frustrating but we managed. We had a rice dinner which I really didn't eat because I wasn't hungry. Later we had pudding which turned out really well. I like the little snacks around the campfire. Unfortunately we couldn't really stay up around the fire too long. It was raining and everyone was wet and tired including myself. I am enjoying both the physical and emotional or intimate sides of this trip. It is not just what you see and hear out here but it is the aura you feel through your whole body. It's a feeling of freedom. Freedom from the everyday hustle and bustle.

There is a deep knowing experienced on trip that we are not accustomed to. It is a knowing that we experienced with our whole body; body, mind and spirit in a unitary moving meditation. We call it mystical or speak of an aura because we do not have an adequate language and meaning comprehension to attend to these personal intimacies of self in relationship to surroundings. Educator Donald Oliver sums up this "ontological knowing" succinctly:

> ...it can even be seen as a unitary dance in which participants [teachers and students], knowledge [curriculum] and movement [setting] come together to participate in a common transcendent occasion.[14]

When we stopped to look at the pictographs Jamie explained their significance to us in a simple, yet exquisite manner. The words spoke of a deep rooted spirituality born of a wondrous communion with the Earth. I felt angry when some people seemed not to comprehend the deep meaning of these subtle, dignified

Our summer travel route is graced with trappers' cabins, an abandoned gold mine, logging relics, and a pictograph site (Native rock art on a lake's cliff bound shores). We stop at these sites and wander about quietly exploring. Each group site is special onto itself. One can never be certain how a group will

messages. We were sharing this most intimate moment with the true explorers of this land.

What a magnificent form of worship. Jamie raised the question in my mind, "What is the need for Churches and Temples?" Outside alone with the trees, water, rocks and air a deep appreciation for all that has been given was expressed. The sheer simplicity of their creations was stunning—a testament to the place and its wonders. I wondered and struggled with these concepts all day.

We stopped at a small cliff face to look at old Indian rock paintings. As I sat there I found it hard to believe that they were painted hundreds of years ago; if not longer. I was mesmerized by them and their simplicity yet beauty. We left an offering there and I can't remember what was said. I can remember the feeling.

I guess it was before supper our first night out that I took my watch off.

respond.

At the pictograph site; we discuss the work done on interpreting the meaning of rock art, we consider the difficulties of estimating age, we refer to many other sites of concentration. Perhaps we will read a short story of a solo traveller who bears the whispering rock and becomes an image of rock art himself for eternity. Often we discuss the Great Lynx Mishepizhiw and the rock elves, the Maymaywaygsi. You can't force such a decision. You follow the questions and interest. Students lead. But the silent group is not necessarily the mark of a disinterested group. Pictographs are a mystery. It is an encounter with another culture. We present this as the challenge. Can we be receptive? Can we open our spirit to another perception as to how to dwell on the earth? No matter where the group interest takes the dialogue, I, personally, try to instill the message that we have much to learn by "dreaming into" the indigenous knowledge associated with these pictographs. I use a reading by Paul Shepard with the following closing thought: "Our reflections on how the mind works must now carry us beyond ourselves, pursuing the nature of thought as the thought of nature."[15] Ahhh . . . to have imagination.

It doesn't fit the thinking to tell participants to forego the watch for this

From that moment I knew that time was going to drive me crazy. I had heard from other groups and previous years' students that Bob makes you take your watch off so you have no concept of time. Well Bob didn't make me, but rather suggested that I try being "timeless." Being amongst the group and having a good time kept my mind off my watch, so I wasn't very interested or aware of the time. I guess maybe aware is a more accurate statement. I was very interested. More than once during the day I would ask Shannon or Max: "What time do you think it is?" and we would all guess. But at these times, I never knew for sure what time it was.

Then it happened. Saturday night, I was sifting through my stuff trying to locate something and what appears in my hand but my watch. I didn't look for it, it found me! I looked at it, without seeing time and thought should I look, shouldn't I look, can I do without knowing. I didn't even get a chance to answer these questions, and my eyes were on the numbers. It was 11:45.

...I had done it, I had made it through almost 24 hours without k[illegible]ing the time. Perhaps [illegible]xt time I will be able to go two days in a row!

My first thoughts when I woke up Sunday morning were, "Oh my God, what time is it? It seems awfully late in the morning!" To my amazement I

trip. Many will certainly resist or at least resent the imposition. Yet the addiction to a time-bound scheduling of life is a big fetter on the overall educational objectives. If a goal is to entice people to discover, as Gibran has said, "... the timeless in you is aware of life's timelessness,"[16] then people must decide for themselves that there is value in going without the watch and coming to experience a being in the present. A temporal re-orientation is a challenge for the guide as well. As a goal it pervades all actions and decisions. The rewards as people lose their grip on time and discover that it needn't structure their lives is readily apparent in people's behaviour. If it is fair to call time an issue, this issue is one that people comment on overtly. It is not subtle though the enticement to re-orient might be.

Early into the travel, the guide might encourage a late night, a very late night. The night needn't be a time to miss. Sleep will find its time either with a late rising or an afternoon nap. Camping at sundown! Why not? The afternoon sun was just right to warm the cool granite by a choice swimming hole. Be here now. Such a simple shuffling of patterns spur on the re-orientation to time. As one comes to think and live in the present, one's surroundings gain intimacy. There is a swell of sensual knowing, a greater warmth and illumination to

began to sense a slow, gradual relaxation spreading throughout my body and mind as we went through our morning ritual. Nobody knew the real time and it just did not matter! Time was meaningless—it had no value in my new world of freedom!

Along the way (when we stopped for lunch), Nancy read us a quote:

> Wetness to me is just another state of being. It is not discomfort unless my mind fights it and demands dryness. That happens when I'm not at peace or when I'm not involved with the world around me.
>
> Tom Brown Jr.

events. One finds the timelessness in themselves and an imagination for the present moment. All this is readable like a book. It is right before your eyes. A transformation!

A northern traveller of this century, Arthur Twomey, wrote of "that ever-vague time that is a northern tomorrow."[17] While I am not sure of his intent, I infer here that the northern landscape has throughout time taught the indigenous knowledge of timelessness in the northern tomorrow; what P.G. Downes called, "a natural-to-hell-with-it attitude." If we let it, the land will bring us to an orientation to time and travel that is living WITH the land, travel WITH a northern tomorrow and a northern today. All of this attention to time for a resultant lack of attention to time takes practice for guide and student, but the process itself seems to touch people deeply as they experience variance in living possibilities.

Quotations for a moment help put language and knowing to confused and inarticulate thoughts. Passages that work on one's consciousness can help give a student a sense of power. There is a power that comes with finding voice. Quotations as thoughts to share at the right moment inspire people to dialogue, to write in their journal; essentially to tell their own story. Political theorist,

I can't help but think how true this quote is. It rained practically all day and yet we were a very happy bunch of canoers. Touché Mr. Brown. You did a wonderful job in explaining what was happening to our group. (We were so in tune with the environment that we forgot to let the rain get in our way.)

Anthony Gramsci, wrote of a "praxis of the present, a mutual exchange enabling developing groups to become increasingly conscious of their situation in the world."[18] This idea fits. Though rarely acknowledged and poorly understood, the travel experience can be one of an emerging wisdom for how one dwells and how one holds oneself back from other ways of dwelling.

The following idea is one that has inspired many a daydream as one paddles along, and many a dialogue during an evening camp: "there is another world, but it is in this one."

Swamp Poem

Frothy bog.
With a dead Lingering scent,
Stands amid five trees on an island,
Surrounded by dark murky water.

Lovely, lanky lily pads,
White beakers of hope,
Lined by green peaks of beauty,
It reminds me of a grave yard,
But ironically it is teaming with life.

This poem is made up of lines from everyone in our group. This was done when we were passing a swamp on one of the lakes. Although I did not think it would work, I am very impressed with what has come out.

I suppose the concept of creating a poem whereby each member offers one line to be blended into a final accomplishment is a standard language arts activity. On trip, it serves to enlarge a place through sharing. The sharing itself serves to enlarge the group feel.

It was late, and we were wet and ready to camp. We were heading for the first campsite we could find. (In this country, it is a matter of any level ground for a tent.) The moment seemed right for a shift of focus from fatigue and "let's just get there" to a "hey, look what's here." We paddled along, creating our poem of the shoreline swamp. Spirits were noticeably lighter and contented following the writing that night in the dark by the fire we each transcribed our effort into

The moment that I have to share is not a specific event that can be dissected out of our winter camp experience. The whole camp experience from start (the day I signed up for it) to finish resulted in a moment that resulted in a better understanding—the understanding that I am referring to pertains to the word TRADITIONAL.

With the summer camp experience behind me the word traditional took on a meaning—the canoe, bannock, wanagon, cutting your own tent poles...etc. With the winter camp experience ahead of me the word traditional was also taking on a meaning—the snowshoe, toboggan, sled, wall tent ...etc. There was no doubt in my mind that a traditional winter camp outing would instill the same awesome feeling ("this feels so right" feeling) that summer camp did.

The signs of traditional mania were evident around Mac as Outdoor Ed. students were building sleds, wanagons, and other artifacts of the past. For myself, it was a mental effort romancing the idea of some northern adventure done in a traditional way. I tried to explain to friends the sensation of the tumpline on one's forehead or the weight of the canoe on one's back. It was in these moments that I imagined how I would

our personal journals proud of our achievement, somehow forgetting a full day of head wind paddling.

There is some effort to provide a traditional flavour to the travel experience. We avoid technologies that remove us from working with natural materials. Examples are using a fireplace rather than a stove, cutting wood poles rather than carrying metal ones, baking bannock rather than eating store bought bread. Certain activities might take longer, as a result of such "primitivism," but they are activities closer to the land, closer to the experience of early travellers in whose stories we are sharing. Primitive actually means closer to the fundamentals of life. Seeking tangible traditional equipment and concepts over modern technologies helps us be primitive. But we do not carry this to an extreme. People wear synthetic clothing, not all the sleds are Ojibway design nabugodawbans; some are plastic.

Ultimately, tradition is a state of mind. It is about stretching your imagination into the rich past. Timeless patterns and rhythm are realized as one imagines the whole story of travel in which we are an active part. As poet Wallace Stevens wrote, "we have it [imagination] because we don't have enough without it."[19] When I pass along

like to camp and travel—I could not help but wince with the thought of tent poles from Canadian Tire (I wanted to cut my own) or a Coleman stove (I wanted to cook over an open fire). Heaven forbid should we mention motorboat ... snowmobile....

As you can see I was making strong associations with the tangible aspect of camping and travelling to the word traditional....Preparing for winter camp made me especially aware of my paradoxical attitude. I really started to question what is traditional?

Is an Eskimo who utilizes the snowmobile to hunt less traditional than the Eskimo who uses the dog sled? Is an Indian who uses a rifle to hunt less traditional than an Indian who uses the bow and arrow? Does traditional camping mean we have to reject anything influenced by modern man?

As my body laid still, reacting to some nasty virus, I was able to see what was happening around me. At our first campsite, the group was a nest of activity, everybody was earning their keep, helping one another and surviving. I saw people remove their gortex gloves to tie a knot on a line that would help secure to wall tent...a typical "city" shovel was now being used to build a quinsce [quinzee]... those thermoses were sure handy for that quick hot drink...and then it hit me—traditional is a way of doing...the intangible...the act of doing...a theme....

For there is a deeper

extra moosehide moccasins, I have noticed a sudden glow in people's eyes and a quicker tempo to their stride. What was once snowshoeing is enhanced into a pilgrimage with past traditions. The strapping on of the moccasins' laces for babiche and wood framed snowshoes is an act of embracing tradition: tradition that has in many ways proven itself superior to conventional modern craft and technique. Moccasins usually replace conventional leather footwear and aluminum and plastic snowshoes remain less preferred (in standard winter conditions). It has seemed to me that this preference for the traditional is not solely an issue of practicality. Canadian philosopher George Grant has written, "we can hold in our minds the enormous benefits of technological society, but we cannot so easily hold the ways it may have deprived us, because technique is ourselves."[20] Students revel in working with wood and heat from the fire, digging out snow mounds for shelter, and smelling smoked tanned moose leather. All this feels good. It feels "natural." It serves as a reprieve from what Grant calls "intimations of deprival."[21] Certainly, we feel a connection to that wood fire and those scented moose moccasins that is different than the gas stove and rubber moulded boots. There is a spiritual/ aesthetic factor beyond the practical debates. The connection is to the past and to the native and natural.

instinct inside–survival–one only has to go winter camping to understand that tradition is a reflection of survival–if it works, use it!

The connection is to a closer feel for the place.

You can almost look at it (life) in an objective sense, possibly because you're so removed from it.

Why is this so common? From such sentiments of camping as removal from life, I doubt a transfer effect is possible. The guide must link camping and non-camping living. You're never "removed" from living; particularly when one's living is noticeably vibrant and seemingly vital. If your experience allows you to reflect on your life as a whole then something significant is happening but if the feeling is that camping is so extraneous as to be "removed" from life, then...well the process is likely failing in its objectives. On the other hand, the reflection about the hard portage, the quiet moments of stillness, the bannock baking session, the experience as an arrival, all can be a surfacing of self that metaphorically comments directly on one's dominant routines of living as experienced outside of camping. The hope is that camping is not the escape, the removal from life, but rather the arrival and the starting of something important. This sense of arriving, starting, solving, strength is instilled in some but not all. But the energy from those that are inspired is contagious and others are aware of this energy of new beginnings. Perhaps they may connect later.

My experience of personal meaning was when we were portaging through the 1 km portage. I believe it was then I truly understood the real meaning of life to me, what really should be of importance to me. I realised my life should be beautiful, full of adventure and challenge and be spent with people who I care about and trust. Being able to portage through that portage twice was such an exhilarating feeling. I also enjoyed that experience because I had to lead the way the 2nd time through the portage. I felt if I could manage to find my way through this, I could accomplish many other things that life throws at me. I believe this experience as well as other experiences have made me a stronger person. I'm more aware of who I am and that I'm capable of doing things I want to do.

I learned a lot about myself on this trip. My original intention was to learn camping skills and meet new people. I planned to leave (escape) my stresses behind. Instead I brought them along

and was able to begin working them through and putting them into proper perspective. This trip among many other things, was not an escape, but a discovery. I did not leave anything, but found something new around me and in myself.

It was an "out-of-this reality" experience for which I am different now.

I prayed time would stand still and let me remain in this calm, peaceful solitude.

On trip we work within a physical reality. Can we hone in on the territory of who we really are? Can we get closer to the genuine territory of where we are? In more specific terms, while on trip; can we be WITH our organic reality; WITH our genuine self in a larger community of life, a swell of Self-realization; WITH the place in which we dwell? If we can, even for fleeting moments, we learn a great deal. We discover our wild self, our wild centre.

GUIDINGS: (THE TREE STRIPPED OF ITS BARK DOES NOT ALWAYS DIE)

On the last night we debrief the trip in our small travel groups. Part of this time involves a closing silent tea ceremony, modelled on the Japanese ritualistic ceremony. We sit together—silent with our own thoughts before the group sharing. Following this, people spread out to pursue their personal needs. Many sing around the fire, others go for a night paddle. Many wander off alone or in pairs. Many sleep out by the fire or on the dock that last night. They try to hold on to the night. There is much sorting out to do. The guide rarely hears such dialogue. It remains hidden in memory or perhaps recorded as field notes. About half the students continue with outdoor education through the academic year in an outdoor education theory course and a number of other outdoor experiential programmes. In this way, the experience of Summer Camp is further explored.

Student ***Guide***

Shrouded in a cloak of darkness—we sit on nature's

The thought is not to encourage the conceptual

dark green blanket—looking out across the space—oblivious to anything that doesn't fall within this moment. The moon casts long shadows tonight. A gentle breeze is blowing somewhere—I can hear the leaves moving in the trees. The campfire is over there—surrounded by happy people satiated with life, yet still desiring to drink more from its ever abundant glass.

There is a lull in the wind. My companion sighs, he inhales deeply before breaking the silence in which our thoughts have been wrapped:

I don't know why I feel the way I do—

I've never felt this way before.

I don't know why I'm doing this—

I've never done this before.

I guess it's just the situation

we're in right now—so far removed

from everything—like it's a dream—

like it's not real—and tomorrow

it won't be—tomorrow everything will

be back to normal—and we'll have our real lives back.

I hear the words. They're logical words. Rational thoughts verbalized, yet to me they make no sense. My own thoughts tumble about in my body gaining their own sense of reality with every turn. These are my thoughts:

'Is this a dream?' I ask the voice. 'Will I wake up tomorrow and

framework that is embedded as common sense. Perhaps what has become sense is precisely non-sense in this new experience of the canoe trip. When asked how far we travelled or what time will we camp, I respond, "I don't know." And I don't know or care. Such questions, so connected with "doing" the trip (completing the trip efficiently) are thoughts primarily about conquering a hostile wilderness. The other end of the continuum is the "wilderness" as a utopian setting for escaping the stress of urbanity. Both are alien to a living at home in the bush. The adventure I stress is the Friluftsliv tradition that calls on us to explore the bush, not as some culturally constructed setting, but rather as a way to explore "being" or meeting the bush on neutral terms (by the terms of the bush). This adventure of engagement "with" the land as home is one more towards the centre from the hostile and utopian ends of the wilderness/ bush continuum. Philosopher Neil Evernden has referred to humanity as "the natural alien."[22] He is referring to the social construction of these two extremes. The centre is meeting the terrain as it is, rather than mapping it. Here we meet the bush and, in so doing, meet our more genuine being.

realize that this was just something that happened up here—something that is only reserved for these particular situations—and reality—the real me—the real everybody—is only a six-hour bus ride away?'

'Though it may have the appearance of a dream—it is not,' the voice assures me. 'It is you. The real you—the real everybody. You have it now. What you choose to do with the real you, now that it has been exposed and acknowledged, is up to you. But this I warn: If you continue to suppress it—one day you will be unable to retrieve it. Gone forever you will be forced to wander about—hopelessly trapped inside the giant maze of self-deceit which you have created. For heaven's sake—continue to be this honest with yourself so you may begin being this honest with others.'

I look at the moon, the stars, the sky. The same moon and stars and sky I will see tomorrow night—and the night after that—and the....

I look at myself. I look at the person who has spoken. Why would I want to change this—to revert back to the way I was? At that moment—surrounded by everything that ever mattered, I realized I could never go back—for this dream had become my

reality—and my reality—a dream.

We trundled to the dock and laid out our bags. She-ga, the Husky, had also been beckoned to the place where land met water met sky.

The breeze dug under our hair to force us deeper inside our cocoons. Bodies warm, heads exposed, we listened as the water jabbed the underside of the dock, unsuccessfully reaching cracks in the dock-boards. The rhythmic role of waves, released from a far-away ripple, quickly padded eyes and lulled thoughts. The dog curled in, as she, too, savoured the company of people and the supernatural. We slept.

As peacefully as slumber came, it ended with a violent crack. She-ga stirred, as did the bodies around me, but none woke. This thunderclap was my calling alone. I crawled part-way from my down-filled cave to meet the chill of a hurried wind. It was not the night that I remember from one blink earlier.

Now the sky did not beckon, but gloated with its strength and power. What was restless had become agitated. The waves cut and crashed, each in turn sharply attacking the floating boats. The wind moved like a frantic mother—searching for a lost child. The effect was staggering. I psyched up enough courage to turn and waddle, still encased by my bag, to the edge, and face

The storm woke me up before daybreak. I went out to pee. It wouldn't be much of a daybreak. I noticed a heap of sleeping bags and bodies on the dock. The rain was light, but the mist was heavy. They'll be wet, but they must have worked something out. I investigated, still from a distance. Looks like three bodies tight in their bags with one of the big tarps over all. The wind and mist howled passed them. Wonderful! I headed back to my bag with an ear to ear smile. It might appear miserable. It might appear they had made a silly mistake to sleep out under a heavy evening sky on our last night. But my guess is that they had and were having a great night. Their's was not a hostile or utopian environment. That night they were in and of the bush, a genuine embodied nature of which they were a part. They were within their wild centre, sensing their biological aspect of their being. That night they had touched the sky, touched a storm. In a strange, but real way, they had had a week of practice here. We talk of the "environmental movement" "saving the earth." Here we learn that it is the earth that will save us. What does this say of the environmental movement?

the brewing tempest.

To the west, atop the black mounds that only slightly resembled the green hills I knew them to be, was the home of lightning. Sheet after sheet lit the sky to reveal the surrounding trees, braced but bending. The thunder chased the flash, trying to reach the point and failing, booming in dismay. A chalky, antiseptic smell flavoured the wind, entering one nostril and quickly being yanked out the other. Only then did I realize I was smelling myself. My tension had released the glycerine soap from my pores, pasting my t-shirt to my body and my hair to my head. I looked out across the black abyss of Temagami to witness the rain front racing forward. Each wave became speckled and harassed as the rain splintered the smooth continuity. Grumbling heavens accompanied the advancing storm. My sleeping bag dropped to my ankles and I stepped free. I was unshielded from the onslaught. The first patters of rain slapped against the wooden dock, and spilled on my upturned face. Quickly, it became more demanding and more frequent. My damp clothes were soaked as the rain's momentum climaxed around me.

Thunder pounded and lightening exploded, waves crashed and I was alone and unprotected.

I almost bolted. I could be under the tarp in seconds.

But I stayed. And I danced. I spun, arms swinging and head thrown back

until the edge warned me not to get too dizzy. It was my rain and lightening and thunder. Like a final explosion of fireworks. The north was saying farewell. I was saying thank you.

I sit at the back of the bus and think about the changes. In some strange, yet magical way, these eight days have served to expose the real me. I feel my reality, right now, is like one of those two way jackets. You know, the kind you can turn inside out and it still works—it's the same thing. Somehow this trip has enabled me to turn myself inside out, like a two way jacket, and I still work. My external and internal self have become interchangeable mirror images, or in effect the two are now one.

More than ever I have a desire to share myself. Share what has happened to, with, and through me. But I am filled with things I find difficult to put into words. "Maybe there are no words for these things." I think to myself. "Maybe these feelings somehow remain deeper than, and untamed by, this form of expression."

On the bus back home, the circuit is completed. There is time for a last recorded field note in a now sodden log book. There is time to mull over the experience before a new school year begins. A different person returns. Not just a more skilled traveller, but a more vibrant Self. This is often understood and shared without words.

When we get on the bus to return home, there will again be a business and social confusion. But it is another kind of confusion altogether. It is the confusion of not having the language, not having the means to express oneself, yet having so much to express. I recall countless images from years of returning home—exuberance expressed in personal ways. These are lasting images that can bring a tear to my eye. Over there I see a spirited air guitar performance on the hood of the bus by an otherwise reserved fellow hoping to keep the spirit a bit longer. Out of the corner of my eye I notice a hug that looks more like a grand arrival than a departure. Someone's standing quietly looking out on the lake for the last time. What is all this? Formerly (a mere eight days

ago), oppressed by certain assumptions and practices that alienate self from others and the land, group members have now found some emancipatory euphoria, some sense of liberation that they discovered. The canoe tripper credits the bush. The bush can get under your skin, as if there is a place, a part of us, inside us, that lies in waiting, always receptive, always reflexive. If the internal/external ambience is right? Voilá. Osmosis. You come to inhabit your surroundings. It's super satiation. You fill up. You naturalize. You self-realize. Arne Naess calls this Self-realization. Outdoor Educator, Bert Horwood, has called it "personal identification."[23] This quality of relationship is at the heart of one's personal ecosophy. That's what we are making for ourselves here. I know it. I'm seeing it in action.

But it has also been a case of people coming to meet people on genuine terms. It has been people meeting people and meeting the land. Authentic, whole, vulnerable, vital, life-giving relationships. All this perhaps for a few fleeting moments when one thinks, "this is it." This is why I'm here. The Self seems so big. It's too big for words. But strangely it gets lost in all the excitement. It "realizes" its dimensions. Its extended self.

For most, being at this camp was a novel experience. It was a trip back into our childhood when naivety, innocence, and benevolence played major roles in our constitution. Like all children when confronted with something new, we immediately sought someone to take our hands and show us the way. A teacher.

However, after our anxious search became an exercise in futility, we finally concluded that no such person existed—and even those who may have filled the role of teacher—would have no part in it.

With no precedent to guide our canoes full of questions—we were forced to fend for ourselves—to take a journey into foreign waters—a journey inside.

Once inside we paddled past those who would simply have us regurgitate thoughts and feelings that they believe we should think and feel during these moments, past those who would have us believe we were going the wrong way, past the well-lighted areas bustling with self-deception—and into the dark, previously unexplored regions of our being.

It is here where we set up camp—lighting our own fires to show us the way. It may have been uncharted and overgrown—but if we decided to blaze our own trail—to become our own teachers—a sense of our true selves naturally emerged. And it was this emergence which allowed us to feel a part of everything—for it was during

The guide helps shape relational atmosphere to deny one their "common sense" cultural assumptions and practises. The guide allows for cultural disorientation.

But the heart of this exploring that follows disorientation is not what is lost but what is found. Not having or doing the bush, but BEING the bush. Not being in Nature, but being Natural. Neither hostile nor utopian bush, but bush as home, a richer complexity of grace and danger, a deeper reality base. Not going away from something as escape, but going to something somewhere. So one surfaces as a Natural being WITH surroundings. Not as the natural alien, but with the Self-realization of the self extended to surroundings.

The guide's role is that of an ambience designer. What is designed is a learning environment that provides both a place and a space for unlearning (or a chipping away at) cultural projections of the bush and living a life. The bush and one's life can then be seen anew. This seeing anew is a springboard to new learning or, rather, to an enabling to learn "within" the setting of an enlarged community (social and nature) sphere. The guide as a designer serves as an enabler; one who is a carver, a modeller, ultimately a sculptor. This quality of guiding is in the spirit of William Butler Yeats' thought concerning education: "Education is not the filling of a pail, but the lighting of a fire."[24]

these moments that we took a step closer to understanding what was real.

Things must unfold from participants and the guide must be a participant as well. Not aloof, but a member.

When the guide asks the participant, "how was the trip," the common response is, "It was great." But the guide knows "great" has a lot to do with exploring cultural possibilities, a lot to do with new common sense, a lot to do with exploring authenticity, a lot to do with the big question, "how are we in relationship?"

And it is all one big adventure. The adventure beyond the hill climb, the river run, the getting out of bed. It is the adventure that contains these but refers them all back to original context: relationship to Earth, to life. How close can we get to it?

Break trail... snowshoe... haul nebugadoggins... find a ridge pole... pitch tents... collect boughs... dig quince ... saw and chop firewood... find water... build fire... cook... eat... keep warm! One evening around our ritual campfire conversation, we projected our response to our peers inquiring, "What was winter camp like?". Our language seems to force us to list the facts, then say, "You just had to be there". However, when you reduce this rich cultural expedition to a smattering of survival techniques at 30 degrees below zero it hardly captures the essence of the trip! I

Students hear and tell a great many stories on trip. They hear stories (mainly from guides) of, say, Peter Freuchen, caught in a snow blizzard covering himself with his sled and later contemplating digging himself out of a compacted snow mound by using his own excrement as a dagger.[25] They hear stories of Samuel Hearne walking the barrens, Eskimo Charlie canoeing from Northern Manitoba to New Orleans out of curiosity in the 1930's, and of Selwyn Dewdney's personal quest to record Canadian Shield pictograph sites as a way of understanding this lake

am now convinced of the importance of storytelling. Through stories I have been able to convey the "juice" of the trip. The real experience in which I discovered, learned and gained an appreciation for native Canadians, living with the landscape, in my opinion, happened in the "space" which Bob and Chris created. As Robert Perkins said in Into the Great Solitude, "Life is what happens between the facts."

Perhaps I have not yet given Chris the credit he deserves. I say this because I felt that he was such an interesting and integral part of the group. Chris' stories on the final departure day were definitely a story-telling highlight. He did so much more than "fill time". His stories were so vivid that we probed for more. I feel we were fortunate to hear them first hand.

Stories. Tangible bits of evidence, validating our experiences—Events formulated into words—manipulated into existing grammar and expressions. But what's missing?—Empathy. My stories are just the shells of my experiences. What lies behind these manifestations cannot be transcribed into our existing language. I could never tell you "what it was like," "how I felt" or the like. Even if you were there we would respond differently, although this scenario may lend itself to a clearer understanding.

In telling my stories, I country. They hear stories about each other's personal escapades and highlights in life. Gems that will always be remembered include these; being caught going door-to-door illegally canvassing for Girl Guides while actually pocketing the money and teaching a physically disabled youth how to ride a bike. The teller and I were both moved to tears in this latter one. But mostly, students hear and tell their own personal stories of the moment with this particular group, place and mood. Stories like; a canoe dumping and the rescue operation arising from the sudden change of wind rounding McCarthy Bay; paddling to the pictograph site at night by candlelight; missing a blaze or two along an old portage trail and discovering you are seemingly hopelessly off the trail; having to leave the quinzee [snow shelter] at night for the wall tent due to claustrophobia; falling through a snow bridge over an otter borough/tunnel system; learning all the lyrics to Tracey Chapman's song, "Fast Car" while singing under a 10' x 10' tarp in an evening drizzle; sleeping out and deciding to wake everyone to watch the Northern Lights.

Be it Arctic explorer Peter Freuchen's need to creatively consider a way to free himself from a compacted snow mound or a simple canoe over canoe rescue, all stories involve real people in real times and places, and we are real listeners exploring real resonance.

sometimes feel like I'm "selling out." "No this isn't what it was all about for me!", I sometimes think. But what else do I have? BETWEEN A ROCK AND A HARD PLACE. Wait. There is something else. There's the excitement in my tone, my wide quick moving eyes, the fresh glow radiating off my face (or maybe that was sunburn) and the fact that I can't stop talking about it. There's something else perhaps even more subtle—the change in self. Maybe it's only discernible by you or those close to you, but nevertheless there is something—different.

Was it what I described in my stories that altered my being? Perhaps in a small way, but the profound effect came from another source.

There is a noticeable power in storytelling on trip. Time is made for story, and, if all goes well, the storytelling moves lyrically between a Peter Freuchen storm and our night time escapades with snow shelters. The stories blend together and each add to one's personal sense of sorting out the world.

With story, there is the opportunity to build bridges between the personal and the cultural and the "natural" (genuine territory of travel). First, we develop meaning by exploring our stories and those of others as part of a living matrix. Secondly, we work to understanding meaning in a larger context of culture and/or cosmos. We develop our voice as we explain our story and finally we initiate new springs of action in expressing ourselves with an expanding narrative in a livelier context than before. The guide, attentive to these three E's of storytelling (explore, explain, express), sees and plays the various movements of these three in all experiences of travel. All this storytelling is everywhere on the Trail; by the fire, cozy in a wall tent, basking in the sun during a siesta, while on a long monotonous lake paddle, snow shoe hauling through a maze of cedar swamp.

As a way of knowing, storytelling is dominant. Stories are a way of weaving the web of connections between the world and self. They are moments where the lived experience is found,

shared, shaped and evaluated. We are so much less without them. Without stories, the richness of the experience is impossible to fully explore, explain and express. At trip's end, the guide, when asked, "how do I describe all this to those I love," can best respond simply: "tell your stories." Douglas Coupland, in the novel, *Generation X*, is right, I believe, when he writes, "Either our lives become stories or there's just no way to get through them."[26] He also writes, "I'm just upset that the world has gotten too big—way beyond our capacity to tell stories about it."[27] The outdoor travel experience can bring the world into a "smallness," or perhaps proximity, that allows for a congruency with world and self through story such that relationships become more fully attainable within our personal realm of comprehension. All participants revel in the expansion, vitality and challenges of this "closeness" and comprehension.

Storytelling is not simply information. It is embodied meaning. It gets directly to people's psyche. In its simplicity, "closeness" and directness, storytelling preserves complexity.

AFTERTHOUGHTS: ***Student***

I felt so good about being me after the trip was over. It was like I took a confidence pill. Sounds silly, but it's true!

It is very hard to explain how one feels in this setting and how greatly affected we are by our surroundings and nature!

Words could never begin to explain the certain feeling and thoughts that are experienced by all of us in a setting such as this!

The trip movement taught me this: We are mere visitors on this planet, residing in a falsified, simple dwelling which we label as "developed." One only needs to travel in winter to witness the intricacies and vastness of relationship to reposition ourselves and activities in the "big picture" of cosmos operation. A wonderful insight indeed!

It is very difficult to document one's feelings, as even the slightest time delay causes uncertainty as to the validity of them. After a length of time, it may be possible to become more objective in your emotional assessment. However this leads to rationalization and embarrassment by some. Feelings are meant to be savoured in the here and now, as the hollow taste of their remembrance leaves the spirit hungry and unfulfilled.

As our group became close and we followed a very laid back schedule, I became totally relaxed. I was introduced to how much fun the outdoor environment has to offer. I also began to see nature, the weather, and the outdoors in general in a new light. I was really getting "turned on" to the outdoors. After listening to the readings and sayings, and learning more about the natural environment and the man-made problems we are facing right now, I have come to realize how precious every living thing is.

At winter camp we simply lived where our jewels of wealth lay in our health, peace of mind, spirituality and wisdom. Winter camp has subtly changed my life—not at the time—but later when I was spending countless hours in my closet thinking, pondering, wondering and leaving questions to be unanswered.

I hope the awesome feeling that overwhelmed me when coming home from winter camp is here to stay. I felt free, at ease and content. It was as if I was walking in another dimension where nothing mattered anymore. I can accept and enjoy my time in solitude. I believe once we have searched within ourselves there is no need to look about to all our empty voids.

It was one of the most fulfilling times of my life and fun to "boot."

Going to summer camp will probably have opened up some new doors for me. It was such an unique experience filled with great challenges. With any luck, the memory of summer camp will stay fresh in my mind and helps me to be persuasive when I take on the greatest challenge of my life: trying to convince my parents to sell the trailer for a floorless tent and a wanigan.

I guess you get what you are looking for from the trip and different people's needs are satisfied according to that individual's needs. That is why an experience that is as diversified as this one is, in what it can teach and offer is so special.

Finally I have to say that Bob, whatever you do, try to promote activities like these to the best of your ability. I don't care what anyone says about skiing or camping. Unless they get out and actually do the camping and the skiing, they will never experience the pleasures of activities such as these.

. . . Far behind, you can still see the outpost—a tiny spec on the shore. But in your heart there is calm, and that is your link to this place. The doorway you can step into every time you close your eyes. . . .

I'll see you there!

AFTERTHOUGHTS: ***Guide***

The impetus to keep excerpts from student journals began in 1983 simply because I was struck by the themes and personal significance that many students expressed towards the outdoor education travel experiences. With the ensuing years, it was possible to "unpack" from students' freedom in journal writing something of the merits and pitfalls of this or that activity/approach. From students' writing ability, I was able to learn some of the nuances and possibilities for education concerning guiding and travel. Students' writing

was having an impact on practice and theory building. Along with these writings, an ongoing heuristic search through reading occurred in order to understand the role of the outdoor travel experience as an agent of change within my sense of our faulty western cultural world view (a world view of inequalities and unsustainabilities maintained in illusion). While this understanding of a faulty world view maintained in the illusions of vested interests began out of observations in the field, a search to understand the emerging phenomenologically-informed constructs of the travel experience was pursued through a wide array of readings. Reading ranged from anthropology (Stanley Diamond's *In Search of the Primitive*) to history (David Thompson's *Travels in Western North America 1784-1812*) to social theory (Florence Kluckhohn's *Dominant and Variant Value Orientations*) to literature (Margaret Atwood's *Surfacing*) to outdoor literature (Sigurd Olson's *Reflections of the North Country*) to philosophy (Alfred North Whitehead's *Adventure of Ideas*), and so forth.... There was also reading in outdoor education/recreation itself (*Journal of Experiential Education*, *Journal of Environmental Education*, *Pathways: The Ontario Journal of Outdoor Education*). The dialectic of field practice and theoretical reading is ongoing. Such literature sharpens my understanding of practice and the uncertain mess of intentions and aspirations that constitutes the role of "cultural work" (Giroux and Trend, 1992, p. 55).

Although I did not know the label until recently, I had long thought of guiding the outdoor education travel experience as work grounded in social change with the guide serving as a "cultural worker" to enhance people's self-understanding (not to forget the guide's own challenges in self-understanding). With time, it has become clear that the dominant themes in my reading and the most direct means to understanding student journal work is the emerging literature of deep ecology or ecophilosophy (literature that explores the roots of environmental/social crisis) and critical social theory (literature that challenges cultural assumptions and practice, and seeks emancipatory practice). Overshadowing each of these, or rather bringing these two themes of study together is the unlikely consort of travel literature. For example, one can explore many of the themes central to deep ecology and critical social theory in Elliott Merrick's 1933 travel narrative, *True North*, or in Sigurd Olson's travels down the Churchill River in *The Lonely Land*. In travel literature, the impact of a Nature that may or may not "speak" to the writer, and the cultural critique possible with a separation from dominant culture, has proved most harmonious as a means to insight for the direction of travel students and guide were mutually exploring.

This wide literature review, once thought hopelessly irrational, now seems quite logical and systematized. There is, in fact, a method to the madness, as it were. Theory and

practice, a personally derived praxis, was ongoing. Systematic eclecticism (Haven in Schön, 1983, p. 313) (using the reservoir of available considerations and approaches) is a coined expression I relate to in my heuristic concern for phenomenological understanding, literature search, emancipatory sensibilities, and constructive theory building. All constitute what might be called a post-positivistic inter-theoretical approach (McDermott, 1993). Simply put, though, it means following my nose, simply moving forward to ever enlarge the dialogue of guiding and travel experiences. The guide here is an educator/researcher, who, in the broadest sense, is concerned with developing an understanding of the relationships between outdoor travel and cultural studies.

The researcher and educator practitioner both inform each other to the common question, How we are in relationship? Friluftsliv, a way to dwell with nature as homeplace and an education/research grounded in self-understanding within a culture that tends to deny these is a central theme that brings research and practice together. Travel groups in my mind are developing groups with the opportunity to explore their possible harmonious relationship with the world and in so doing relieve the pressure of alienation, which oppresses the Self and isolates it from Self-realization, from attending a sense of place, and from communing with others.

Students' writings are not examples of "conceptual

overdeterminism" (circular reinforcement of theory by experience conditioned by theory) (Lather, 1986b, p. 64). Any generation of theory by the guide has emerged with practice. Notions of Self-realization, use of story, stillness/space for learning, ritual, are all first observed in experience; the "walk" if you will. The effort is to understand and construct a "talk" such that espoused theory (what I say, I do) and theory-in-use (what I actually do) are in harmony which permits not just the articulation (story) but also the incarnation (lived experience) of a genuine theory. Such an articulation of theory will contribute qualitatively to our understanding of person/place relationship in an outdoor education conceived of as cultural work in the broadest sense. The students' thoughts also prevent any sense of "immaculate conception," where one's theory requires "no gross empirical impregnation" (Lather, 1986b, p. 64). The empirical research data upon which theory is built is expressed through the focused energy of this sample of students' journal sharing. In short, I am not imposing a made up theory on the theoretical and practical field perspective of the outdoor education travel experience.

Now that the students' and guide's "walk" and "talk" are unpacked, it is possible to present what I have discovered in the form of certain distinguishable themes. With this effort "to take you there" from the students' and guide's perspectives, now comes the task of analysis and synthesis.

This will serve to offer a tying together, and clarifying of the guide's comments that accompanied students' writing. A brief listing of specific guiding principles and strategies will follow. But first, I return to student Heather Waters, whose remarks forms one of the epigrams of this chapter, for an afterthought, from the conclusion of her Summer Camp trip journal:

> Throughout the entire camp, I wrestled with deep questions and ideas. I wanted to know why people did the outdoors thing. What was there to it that attracted and held people. Was there a significance to the experience? Why was I doing this? I knew that there had to be answers somewhere, even if they weren't yet complete.
>
> They aren't yet complete. I think that they grow and develop with time and experience. As one encounters the wilderness and embraces it. But I know that there is meaning and significance in the outdoors. But the simplicity opens the mind and soul to face themselves and their existence. And for those who are not comfortable in these dimensions of being, the wilderness forces a clearing of the tangled webs and a braving of new paths. Deeper questions come to mind demanding attention, and yet the challenge and excitement of reaching within prepare one for the journey into themselves. It is a time of discovery and growth. And with each step taken, a greater sense of awareness ensues.
>
> I haven't fully grasped why I am so compelled to return to the bush, but each time I do, I think I will come closer to understanding it. And although my words now do not adequately express my thoughts and feelings, I know that if I continue writing about my experiences, I will learn to more effectively share them with others on paper.
>
> Heather Waters
> 4th Year Physical Education Student,
> September 1993.

Thematic Analysis

GENERAL THEMES

The students' field notes and the comments of the guide as co-investigator, can never fully speak to the "whole" of the experience and certainly do not speak for all. At best they serve as a representation of experience from which general encompassing and specific propositional themes can be exposed. The field notes and guide's comments are like pottery shards to the archaeologist (Horwood, 1994, p. 16). We do not ask the archaeologist to give us the whole pot from the fragments. Rather we accept that the fragments are exemplary and can be used to "construct" a whole or tell a story. The story told is a critical interpretation offered from a commitment by the researcher, be it archaeologist or travel guide, to tell an actual story, not a freely imagined one. The best story, like the best map, is one that most closely depicts the actual terrain of the experience. The story builds from empirical observation, field notes, and a literature review like a watershed funnelling from rivulets to streams to rivers to a single water course. Its direction gathers towards an analysis that provides key distinguishable themes. Themes provide the guide with clear direction. They become the funnels of flow for travel within the watershed.

As the fragments build into themes, compelling revelations emerge from guide and student that command our attention.

REVELATION

Revelation is the first emergent and embracing theme throughout this story, of which Alfred North Whitehead has allegedly said:

> Revelation is the primary characterization of the process of knowing. The traditional theory of education is to secure youth and its teachers from revelation. It is dangerous for youth and confusing to teachers. It upsets the accepted coordination of doctrine.

Much of the writing in this chapter is recorded in the form of revelation as an acknowledgement of grand significance. Indeed, it was revelation that inspired much of the field note writing in the first place and helps explain the wealth of field notes and extensive completed journals as an assignment that is not graded, and, therefore, by the standard assessment, of little value. Revelation is an emerging, embracing theme of the travel experience because it creates a sharp contrast to the dominant epistemological paradigm that pervades schooling. Revelation, be it the awareness of tradition (pp. 80-82), the guide and student breakdown of roles (p. 58), or the feeling of comfort/homeness in winter (pp. 67-68), makes an epistemological shift from a learning that is commonly procedural or prescribed, towards a way of knowing; by individual perception and experience, a learning that readily celebrates personal meaning and relationship, a way of knowing that acknowledges and anticipates revelation. Much of the thematic concerns to follow are drawn out in a

celebration of personal revelation (refer back to the three student/guide openers, p. 55). Revelation helps to both explain and expand on the story of the teaching and learning in outdoor travel. Camping and travel being para-educational yet holistic of mind, body, and spirit, expose to learners another way of knowing that allows for revelation and (this point is easily missed) is a revelation in itself. Figure 2.1 (p. 105), adapted largely from Noel Gough (1987), highlights the contrast of a transmission-behaviourist classroom learning environment and a transformation-ecological camping learning.

I present the comparison of a classroom learning and camping learning because of the overwhelming evidence throughout the student field notes that they are over-contextualized in the former and wanting in the latter. If there were a balance of these fundamentally different paradigms for learning in an individual's upbringing, then I would not expect the holistic revelatory response that I have come to acknowledge as an overarching theme. Of course, the classroom can be transformational-ecological and the camping experience can be transmissive-behaviourist. But, for the school environment, transformational learning constitutes an exception. As for the camping environment, the transformational-ecological paradigm must be understood by the guide who then develops or evolves a set of guiding

FIGURE 2.1

COMPARISON OF A TRANSMISSION-BEHAVIOURIST CLASSROOM LEARNING ENVIRONMENT TO A TRANSFORMATION-ECOLOGICAL PARADIGM OF CAMPING LEARNING

Transmission-Behaviourist	Transformation-Ecological
Socially structured knowledge (largely theoretical and technical)	Individually structured knowledge (practical, personal)
Education as distribution of structured knowledge. Emphasis on how to answer questions. Short term view.	Education as searching environments. Emphasis on how to ask questions. Long term view.
Teaching as guided access to the storehouses of propositional knowledge.	Teaching as creative tools, techniques and settings which sustain learners' perceptual work.
Control of Learning as Asymmetrical dependence Teacher-pupil, external assessment Competition among learners	Control of Learning as Symmetrical dependence Co-learners, self-assessment Co-operation among learners
Learning Materials as Textbooks, Standardised procedures	Learning Materials as Reality-centred projects
Learning Activities as Paying attention Rote activities Memorising Conservative	Learning Activities as Discrimination Searching Creating Transcending
Personal Development as Conformity Divorce of means and ends Self-centredness	Personal Development as Tolerance of individuality Depth and integration Equal consideration of self and others

Adapted from N. Gough, "Learning with Environments: Towards an Ecological Paradigm for Education," in Ian Robottom, *Environmental Education: Practice and Possibility*. Deakin, Australia: Deakin University Press, 1987; and John P. Miller, *The Holistic Curriculum*, Toronto: OISE Press, 1988.
principles.

transformational curriculum position is largely trial and error rather than a structured pedagogy of intent and strategies as evident in Figure 2.1.

The shift toward a transformational ecological episteme situates the learner/traveller directly within his or her learning experience. This direct engagement in experience offers a re-enchantment with the self. Experience as the concrete apprehension of self as agent in and of life is a liberating revelation, one that comes from pursuing revelation itself. One pursues possible revelation by radically changing their context. I have come to see revelation as a product of the distinctiveness of the outdoor travel experience from the school driven epistemology as one's dominant context. Central to this distinctiveness and thus revelatory characteristic is the emergence of a holistic acknowledgement of the participant as dwelling within the essentials of life. One comes to feel closer to the self, to the community of other in human and non-human terms, and to some sense of a greater enterprise (the divine) within which one is a part. Revelation is expressed largely as a surfacing of Self, the Self that has a knowledge and feeling for their own Self-understanding, for their place, and for the universe. I am speaking to an ecological surfacing of Self that is central to the educational qualities of Friluftsliv and transformative holistic education. The right-hand column of Figure 2.1 serves as guiding principles

toward such a student-centred education.

There is a tension within all of us between **disappearing and surfacing. Disappearing** occurs consciously, as in one's willing abdication of responsibility, or unconsciously, as in, being unaware of oppressive forces (Freire's culture of silence), when one allows Self to be determined rather than determining oneself (Freire, 1989, p. 23). Brian Fawcett defines disappearing as, "to undermine one's psychic and physical autonomy to the point where it is unable to recognize itself or be recognized by its community" (1990, p. ix). A person with experience of autonomy and personalized learning (a return to personally meaningful experience) experiences a re-enchantment with the self and relationality <u>in</u> context with social and physical environment. The re-enchantment is a **surfacing.**

I believe such surfacing to be evident as the key quality to comments such as, ". . . caring about what happens to our land and our lives" (p. 60, re: tea ceremony), "it is not just what you see and hear out here but it is the aura you feel through your whole body," (p. 75, re: reflections setting camp by dwindling evening light), and "it was like taking a confidence pill" (p. 94). These fragments of thoughts bespeak a surfacing of the self, but, as mentioned, a self that embodies the primacy of relational knowing/living. They bespeak the revelation of enhanced self-understanding. The detached-from-self individual, the

largely culturally determined "disappearing" self is suppressed in celebration of the surfacing Self. This capital S, Self is attentive primarily to community, to an ecology of people, place and the delightful mysteries of feelings of connectedness. Simply, "being" is a reward in itself. Space and silence become newly sought qualities. Time in the present is gainfully experienced. Nature and co-participants are met in a communal spirit of harmony or within-ness, not as imagined and ideal but as actual and neutral, not romanticized but authenticated. Storytelling is a dominant means of expression. These are specific themes that emerge with the holistic revelation of the surfacing Self. They, too, serve as principles to guide the travel guide. Once attentive to the transformation-ecological paradigm of education as a set of guiding principles, one finds in the students' field notes and guide's commentary that the specific subsets of themes become increasingly evident as reinforcements of the general theme of revelation. The mix of student and guide's thoughts draws out a few key specific guiding principles.

SPECIFIC THEMES

Outdoor educators rarely communicate in terms of foundational epistemology categories as reflected in Figure 2.1. Such a dialogue tends to remain in the abstract world of theory as opposed to the tacit realm of the

practitioner. Generally, the travel guide outdoor educator deals with more specific, salient qualities from within the experience. Indeed, it is mainly by student thinking about the more salient qualities that the preceding general discussion was made possible. Students would tend to write consciously, for example, of the value of removing the wrist-watch to explore another way of orienting oneself to time, rather than abstractly of a surfacing of the Self. Yet, the two ideas, the abstract and the concrete, do coalesce for the guide as specific and general qualities to which to aspire. Similarly, students rarely think of their learning in terms of asymmetrical or symmetrical dependence, of standardized procedures or reality-centred projects, of education as the distribution of structured knowledge or as a searching environment, all as noted in Figure 2.1. Students are inclined to simply acknowledge the differences between different ways of knowing and being in vague comments about the "good trip" or the "excellent guide" as a "good guy." While the clarifications of meaning are open to their inquiry, it is the guide who tends to take the abstract and ground it in principles. The specific themes presented here denote the more salient pedagogical strategies. Sartre has said that people can only acknowledge their self delusion "on the basis of what they are not, and then, it is on the day that we conceive of a different state of affairs that new light falls on our troubles and our suffering and that we

decide that these are unbearable" (Greene, 1978, p. 173). The following themes illuminate "that new light that falls on our troubles" as well as helps identify the "troubles" themselves. The telling of specific themes must avoid the arrogance of prioritizing themes or suggesting a comprehensive listing, an arrogance that advances interpretation into a conceptually overly-determined manner. Certain themes, however, do stand out from the interpretation provided. The researcher can return directly to the themes evident in the student-guide dialogue by referring back to the examples provided.

THE IMPORTANCE OF SPACE/SILENCE

Creating space for learning and allowing for silence are enabling strategies that encourage an exploring of and listening to the self **within** the boundaries of the present environment. The boundaries are set by the guide and terrain. I regularly receive the comment that my "educational" conducted trips have so much free time (read: wasted time), time to be filled. But there is great meaning to unprogrammed time. Space for learning and listening to silence opens us to the possibility of unplanned, unprogrammed, and, most notably, unprogrammable happenings. The guide helps create the boundaries in providing much of the ambience of and for the environment with the group. To a large degree, the guide leads the group to the space and

silence of the bush for the deeper organic truths of our spiritual being to be "naturally" drawn out. The tea ceremony (pp. 58-60), a winter solo walk among the cattails (p. 63), and the undisturbed hauling of "toboggan with a tumpline in single file" (p. 68) are examples of space and silence being openly received so that a greater truth about the self in relationship can be revealed. It is as if our genuine feelings and knowledge come out of hiding. Our perception is allowed to flourish. There is a sense, or possible revelation, that what is within we cannot do without. This theme is central to student experience. The guide wishing to work within this realm oddly programmes the unprogrammed time "just to sit and watch the lightning" (p. 66), moreover, programming can be unlearned or rather, one can learn to let go. "On day one of the trip once travel mode is flowing smoothly, I often pull out the guitar and play" (pp. 63-64). We bare the tendency to fill space and silence with business and noise. The tendency to fill all available space with business and noise will fade as students begin to choose their own space/silence. The guide's function is to define and defend the boundaries or edges of the space and conditions of silence with care to the overall objectives of receiving the environment. In the words of educator Parker Palmer, "not only will this keep the space open, it will also keep the student from fleeing the space [silence]" (1983, p. 72). Free time/wasted time to let one's

senses settle into a place and time has great meaning. Space for learning and silence for listening as themes to enrich our lives, which go largely missing in our day-to-day existence, are a revelation for a surfacing of self in the travel setting.

THE IMPORTANCE OF STORYTELLING

Storytelling is about telling and sharing. In the telling of our own stories and our sharing of other stories, we are telling/sharing our understanding of the world. We are making connections with others and opening our perspective to new meanings. Storytelling is a distinct theme within these travel camps, perhaps because we need less information in the world and more meaning. Stories evoke meaning about ourselves and our relationships within our broad communities. The travel group is itself a community that shares stories as a way of knowing. These stories provide meaning for the trip and enrich one's life overall. "Through stories I was able to convey the 'juice' of the trip" (pp. 92-93).

Stories derive from many sources and serve several functions. Stories are shared about our personal past, about our dreams for the future, about the land's traditions and the travels of our historical precursors. The sharing of historical accounts via written passages to enhance storytelling is a means of opening participants to a deeper

sense of time, to a richer reality that connects the present to the past. "We were out of context, yet in context, able to imagine the richness of Merrick's experience," (p. 69). "This piece of writing sent shivers down my spine" (pp. 72-73). Stories are generated from the group's time together and our personal time with the place. These stories "of the trip" serve as the vehicle by which to convey true meaning. The guide can be directly focused on the energy of storytelling as a way of knowing. The guide can create an ambience whereby storytelling is the dominant mode of expression. This is one distinct guiding theme.

The keeping of a journal itself is a story telling exercise. For many, both the keeping of a journal and its power as a storytelling medium is a new idea; it may be a struggle or a delight but few students have suggested it has not been fruitful in generating self-understanding. The journal for many is the creating, not just of one's own story, but of the active first step towards pursuing self-determination. "Everyone is looking at me with these hesitant, almost guarded eyes" (p. 56), "More than ever I have a desire to share myself" (p. 88). (Note, these two excerpts come from one student's journal concerning a pre- and post-trip expression.)

If we live "storied lives," as educators Connelly and Clandinin (1990) suggest, and as has been validated in my own observations of travel guiding, then we do not live a storied

formal education. I say this because the attention to storytelling "on trip" is well recognized by students not as commonplace but as unique. Thus, the telling and sharing of story is a means of possible revelation on the way towards a surfacing of Self.

THE IMPORTANCE OF COMMUNITY

Building a strong community grounded in respectability of all members and a shared enthusiasm for play is another distinct theme amidst the complexity of reflections I have read and shared in this chapter of field notes and comments. Community is a sought-out need in most people and can be facilitated in the guide's open spirit of interaction: "I'd like to be able to describe the nature of our relationship . . . " (p. 57). They fill the roles of respected educator, mentor and friend. Most significantly, though, we are out together, stripped of all the extraneous things that we so often allow to create our identities, and in a collection of activities that fosters a playful interaction, "laughing so hard we couldn't move" (p. 61), "swamp poem—. . . I am very impressed with what has come out" (p. 79). As a student's sense of personal competency is enhanced with a wide array of "trying things out," he or she meet the challenge to expand their otherwise false guarded self for a more true open embodied self. R. D. Laing's False Self system is a useful illustration of how one might move from a guarded, detached

self to a more genuinely embodied self in richer participation (see Figure 2.2). As Figure 2.2 illustrates, one can shift from a generalized false image self to a more true genuine self. For this shift to occur, the individual must gain an increase in self-understanding centred around the realization that, "it is okay to be who I am right now." Rather than portraying the Self as I perceive you wish me to be, a generalized false self, the inner true self can find outward expression. All too often, our communities are hampered by our inabilities to be who we really are. Playful and sincere experiences that test our personal powers are critical to engage the self and receive (meet) an embodied self. As experience builds comfort and confidence within the Self, the person becomes more genuinely himself and the community is enhanced. The Self and the community is strengthened thanks to an evolution of more meaningful actions of a truer Self and real perceptions received to the Self from a truer companion. The emerging embodied true self of both Self and other are complementary and work to enhance each other. I am not sure if one really precedes the other. I do know that students most regularly link the confidence building of the new activity of experiential learning with a feeling of "creating" community and a bond with others. "I had so much fun carving out the quinzee [snow shelter] with Murph and you, Bob, that I simply cannot put it into words" (p. 67). Certainly the guide easily learns that there are

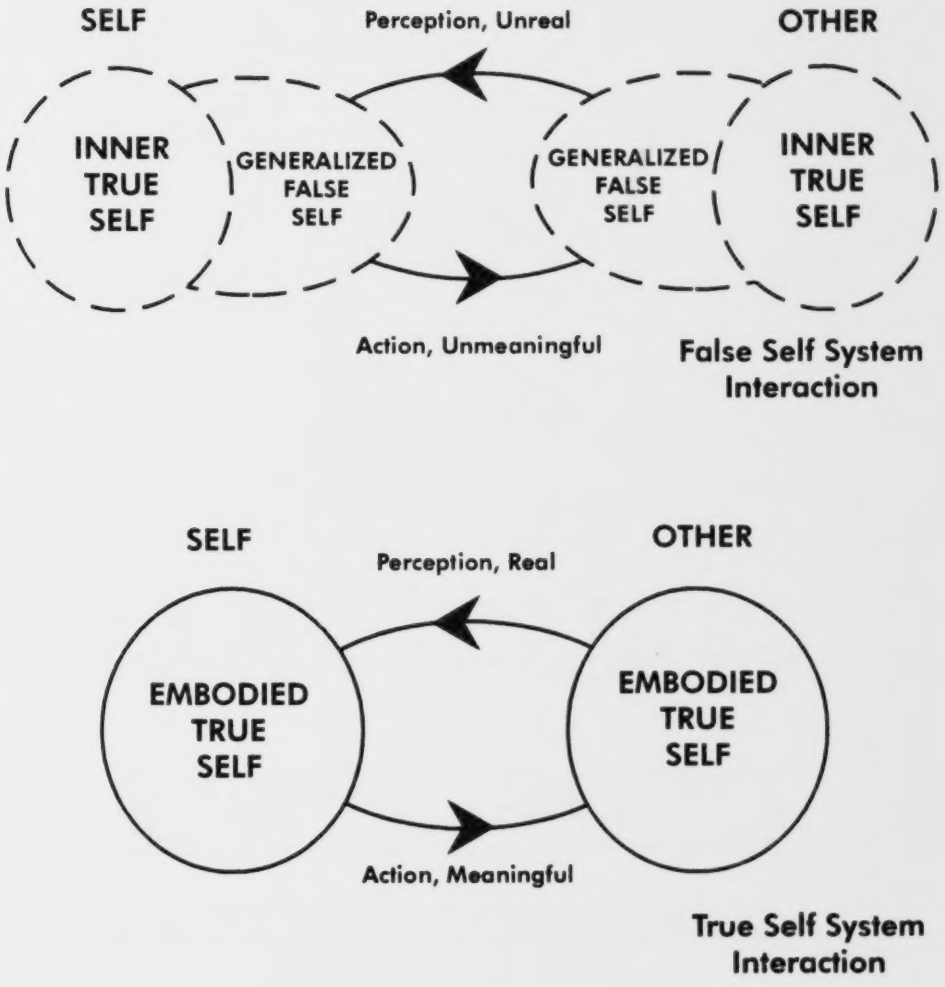

Figure 2 : 2 Adapted from R.D. Laing's False Self System in Morris Berman, *The Reenchantment of the World*, Bantam, 1984

not enough community-building activities, nor opportunities of experiential learning to actively test one's personal powers as a means towards personal competency in our daily living. Through the holistic engagement in meaningful group activity, the Self can mature into an embodied true Self that is "real" with others, who in turn are "real" with their return action. Participants may refer to group bonding, but I think the critical first bonding is with one's embodied true Self. From this release of our portrayed false Self, communities can flourish. The enhanced quality of personal relationships and group bonding is also a state of revelation.

THE IMPORTANCE OF TIME

Time, an addiction to motion through the quick progress of linear space, all too often robs us of experience in the present. Time for students "on trip" is often uniquely grabbed and held as they experience a still moment in the present. "Being" is a feeling in the present and it replaces the particular feelings of "doing" and "having." But "being" in the present is also a doing and having. It is just a doing and having for intrinsic rewards of the moment. There is no accomplishment other than the accomplishment of playfully being but when this playful being is new, the attainment can be a revelation. Time stands out as a theme because of the well-articulated problems students face in the

trying out of "going timeless." One's acknowledgement of being bound by time is the significant first step towards a liberation that is being free from daily linear, controlling time. "To my amazement, I began to sense a slow, gradual relaxation spreading throughout my body" (pp. 77-78). Time is noted as a powerful force, as a factor shaping the overall experience of travel given the struggles encountered in giving up "the watch." "I didn't look for it [the watch], it found me! (p. 77). The struggles prove worth the withdrawal anguish. The rewards are usually expressed with the one word; relax. It is as if a great weight has been removed from one's shoulders and now so much has been disclosed to us. For the guide, there is a constant effort to ease the group out of a "time marches on" ambience for a context that explores "time-out-of-mind." To disorient one from the controlling force of linear time towards a revelation of a more circular "being" out of time is another principle from which the guide might guide.

SUBORDINATE THEMES

1. PLAY: The uselessness of racing twig boats down a swift creek, or going out of one's way for a view down another lake carry a subliminal message. We are free to play for the sheer joy of it. This theme runs throughout the student/guide interaction as complementary to the above themes.

2. READINGS/QUOTATIONS: The use of readings that are philosophical or historical in nature serves as a vehicle to dialogue. The resulting dialogue is ripe with possibilities for new ideas or the articulation of vague feelings.

3. TRADITIONAL TRAVEL MEANS: The simple means of using natural materials (wood poles, wood fires, candles), and the simple camping outfit devoid of lawn chairs, campstoves, and elaborate tarp shelters all serve to keep the focus on nature rather than on efforts to transcend natural forces.

4. HERITAGE: Pictograph sites, old trapper cabins, an abandoned gold mine; these places are actively sought out to create historic links to the present. They fill the imagination for the landscape with a wider gaze of other times, both a gaze to the past and for the future.

Synthesis

Chapter 2, "Let me take you there" is an expression of my desire, as guide, to do what Goethe has identified as "what is most difficult of all, that which seems to you the easiest, to see with one's eyes what is lying before them" (in Roszak, 1972, p. 310). This has involved a presentation of students' and guide's reflections on the relationship between the learners with their travel surroundings and the relationship between the travel environment and the

urban/school environment. Educational researcher, Urie Bronfenbrenner, describes the person-environment and environment-environment relationships (wildlands/travel-urban/school) as an "experimental ecology of education" (1976). The educational strategy is to provide a setting (the travel experience) that maximizes one's sensitivity to phenomena through juxtaposition (one's urban/school experience). In simpler terms, "if you want to understand something, try to change it" (p. 6). The phenomenon in question is how we are in relationship or how we dwell on the earth. The contrast of two reality-based environments draws out these fundamental questions. The critical task of the guide is to ensure that the travel experience is itself a "real" experience that yields real translatable and transferable experience. The experimental ecology of education that is the travel experience sets out to disorient one from aspects of the familiar urban/school environment. The heart of the educational spirit is not what is deconstructed, but rather what is constructed, as discovered within, to shape further experience. Bronfenbrenner refers to the transforming experiment as one that explores not what one is, but how one can become what one is not yet. The travel experience can thus be "an experiment [acknowledged or unacknowledged] that radically restructures the environment, producing a new configuration that activates previously unrealized behavioral potentialities of the self" (p. 14).

The learner arrives at these possibilities him/herself by attending to how they dwell within the different environments.

Why the transforming experiment? From my initial experiences, any quality of transforming occurred unbeknownst to me. Later, I realized that the extremely positive qualities people expressed about outdoor travel were often the ones that might be thought of as transformational in character. In these experiences, something is first unlearned before personal qualities are learned that evoke a transformation in self-understanding. The Norwegian tradition, Friluftsliv, is the existing expression in education that resonates most closely with my own. I have used the ideas of revelation and a surfacing of Self here to describe the most general means and ends of these transformational qualities. A more wild Self is the expression of change. Slowly, as a guide, I developed confidence in this conviction that one can evoke a transformational Self-understanding within nature. From this conviction, I began attempting to serve as an "enabler" in this task of exposing one's sensitivity to the ways in which one relates with self, others, and place. The attraction of Self-exploration towards the richness of a participatory consciousness is a celebration of life. This celebration impels this research and enthusiasm for outdoor travel guiding forward, always towards increased Self-understanding.

Self understanding is enhanced in the interactive environments of both the travel setting and one's day-to-day setting. Chapter 3 will explore the validity of the interpretation of the students' field notes and guide's comments which accompany the students' reflections.

LET ME TAKE YOU THERE

ENDNOTES TO GUIDE'S DIALOGUE, AS FOUND WITHIN RIGHT COLUMN, pp. 54-94.

1. Faarlund, "Nils Faarlund," in Reed and Rothenberg, 1993, p. 158. Friluftsliv is a central concept for the understanding of guiding advocated here. While common to an understanding of Outdoor Education in Scandinavia, it is virtually unknown within a North American understanding. However, similarities can be found with Native (Aboriginal) as well as Eastern traditions of thought. Friluftsliv is employed as a descriptor because it is a clearly defined and understood term within a tradition that is readily applicable to a Canadian contemporary content.

2. Livingston, 1994, p. 6.

3. LePan, in Littlejohn and Pearce, 1973, p. 126. The "crooked nerve" refers to the stress and built up tension inherent within the urban setting. It is the release from this state, LePan suggests, that one seeks on the canoe trip.

4. Roszak, 1972, p. xv.

5. Lorenz, "Nils Faarlund," in Reed and Rothenberg, 1993, p. 160.

6. Paterson, 1981, p. 10.

7. Naess, 1989.

8. Novak and Gowin, 1984, p. 1. In fact, the actual phrase in Novak and Gowin is "seek simplicity but don't trust it." I have switched, "but don't trust it," to, "preserve complexity," to represent our organic reality as a biological being within the non-human constructs of nature. Sigmund Kvaløy offers a compelling distinction between complication (our activity within a human realm) and complexity (our activity within an unfathomable whole or nature). Sigmund Kvaløy, "Ecophilosophy and ecopolitics: thinking and acting in response to the threats of ecocatastrophe," *North American*

Review (Summer 1974), 19-22.

9. Cahill, 1989, p. 304.

10. Browning, 1989, p. 26.

11. Back, 1970 (1836), p. 254.

12. Downes, 1943, pp. 136-137.

13. Grey Owl, 1976 (1931), p. 175. I have heard from students, years after our Summer Camp Trip together, sign off a letter, or in conversation, refer to "Keepers of the Trail." The passage was originally meant to serve as an ending, but seems also to serve as a starting point, as Grey Owl intended.

14. Oliver, 1989, p. 3.

15. Shepard, 1978, p. 37.

16. Gibran, 1983 (1923).

17. Twomey, 1982 (1942), p. 92.

18. Gramsci in Lather, 1988, p. 571.

19. Stevens, 1942, p. 150.

20. Grant, 1969, p. 137.

21. *Ibid.*, p. 139.

22. Evernden, 1985.

23. Horwood, 1993, p. 7.

24. Yeats, 1994, p. 1.

25. Freuchen, 1935, pp. 407-411.

26. Coupland, 1991, p. 8.

27. *Ibid.*, p. 5.

CHAPTER THREE

LET ME CHECK BACK WITH PARTICIPANTS: SEEKING VALIDITY

> I speculated with a kind of wonder on the strength of the individuality of journeys and stopped on the postulate that people don't take trips—trips take people. . . . Who has not known a journey to be over and dead before the traveller returns? The reverse is also true: many a trip continues long after movement in time and space have closed.
>
> John Steinbeck (1962)

> The job of validation is not to support an interpretation, but to find out what might be wrong with it. A proposition deserves some degree of trust only when it has survived serious attempts to falsify it.
>
> Lee Cronbach (1980) in Lather (1986b)

In Chapter 2, "Let me take you there," I tried to represent, 1) what I believe is a fair overall articulation of experience as evident in students' field notes and participant observation from outdoor travel experience, and 2) what I believe to be the possibilities for personal growth and socio-cultural change towards an enhanced community/ ecological (participatory) consciousness. This articulation and expression of possibilities leads to a presentation of a collection of key guiding principles. Here, I seek to test the validity of these possibilities, articulations, and principles by returning to the participants themselves for <u>their</u> opinion. This is an obvious direction to take in that

the formulation of possibilities and any analysis of student writing have emerged slowly with the act of being attentive to the student experience directly. I am also attentive to my own experience as a travel guide and as a co-participant. The interplay of students and my own experience as a professional outdoor educator determine the possibilities, articulations, and guiding principles that ultimately are expressed in writing and selected here in Chapter 2.

I believe that with most educational outdoor travel experiences, "trips take people." Students and guide alike have tried to convey how trips can "take a person." Moreover, if the trip continues long after it is "over," where precisely has the trip taken the person? Research in the human sciences that openly denies objectivity and neutrality is compelled to address issues of validity by returning directly to the research group. Two such strategies are member checks and catalytic validity. All along, the students have been understood as co-investigators.

Member checks are a self-corrective validity strategy. The process involves returning the researcher's interpretation back to the participants, or at least a sample from the whole group, so that the interpretation can be supported or refined in light of the participants' reaction. The researcher is actively seeking criticism and will adjust their practice on the reporting back that they receive. I had asked participants to answer the simple questions: is

the chapter, "Let me take you there" correct? Does it resonate in an overall general way, and does it resonate in any specific passages from your experience? What is left out from your experience? Former participants were encouraged to criticize, correct, expand, support, and/or praise the text and/or any part of the text. (See Appendix 2 for a copy of the letter sent to former students in June 1993.) From their comments, I hoped to be able to claim credibility for the interpretation provided in "Let me take you there," by showing that possible distorting effects of personal bias and conceptual imposition have not overly determined my results. In fact, to be valid, the results of "Let me take you there" must not be my results, but <u>our</u> results (students' and guide's results), as co-investigators. "Let me check back with participants," is a continual part of the process of "coming to know."

I also hoped to find in a structured, formal way the degree to which the travel experience, as trips that continue long after they are over, have re-oriented or excited participants via increased self-understanding to transform their actions and situation in the world. The Freirian term, "conscientization," or consciousness-raising, common to emancipatory research, is a key concept to self-understanding. Learners come to know reality by exposing contradiction and oppressive forces in their lives so that they can actively transform their reality (Freire, 1989,

p. 19). Catalytic validity, another term common to emancipatory research of a critical social theory approach to research, is a way of examining consciousness-raising within participants. Validity of an activity is a function of that activity's being responsible for changes in behaviour and perspective, such that the activity has been the catalyst for change where change has been the objective or realized objective for all. The term catalyst implies that some component or element (the bush, the group, the travel) has been added to a solution (one's life story). The component or element then speeds up a reaction (a consciousness-raising) that changes the solution forever. Catalytic validity is the evidence of such a self-determined re-orienting thanks to a given self-challenging experience.

While I have enjoyed a healthy collection of feedback through former student correspondence over the ten years of camps, I have not directly sought feedback that suggests lifelong consciousness-raising. Here was an opportunity to explore in a structured way how participants have changed themselves in their own opinion, where the travel camps had served as a "catalytic" focusing. Rather than ask for this directly, I assumed any catalytic validity would best come unsolicited from the general members' check of content. The opportunity was readily available.

In June 1993, forty copies of the students' field notes and guide's comments on the split page format were sent to a

variety of students. From my initial mailing, I received eighteen responses. I later added six more mailings to hope for a total response of twenty. In total, I received twenty-two responses from which to evaluate the initial interpretation. This sub sample group included students over a ten-year period (1984-1993). Feedback from one guide of summer camp (J.C.) was sought to compare differences in the nature of responding between guide and student, and simply to compare thoughts about guiding. His comments are included here for their general interest. I was careful to ensure that many types of student respondents were contacted. Some students I had not heard from since graduation. Others I see regularly. Some are far removed from outdoor education/ recreation. Others are now immersed in this field. I did not remember some from the group except by name. Others stand out because of their long-term correspondence. Given the 41-page dialogue of students and guide that was sent, it is not surprising that the bulk of respondents fall into that category of those I either see regularly, are active in the field of outdoor education, or were for some reason stand outs from the group. The mailing was too long for the more casual member. Most of those, but not all, who responded either had vested interest in outdoor education, or responded to me out of gratitude perhaps. Certainly some had, in the subsequent time, come to feel strongly about the experience in question.

Of the sub-sample of twenty-two, eight respondents are not active in outdoor education/recreation, fourteen are outdoor educators to various degrees or are very active in personal outdoor recreation. The comments to follow are only the highlights that allow me best to do the job of validation. To report back all the feedback I received would be impossible and in any case would prove repetitive. Given that I must choose a selection, I offer here both the diversity of feedback where applicable and the common focus if indeed one emerges. I attempted to falsify the interpretation by exposing it to the scrutiny of participants and if falsifying were not possible, then, to showcase the credibility of the interpretation initially presented. The final dialogue presented in Chapter 2 is a revised version of the one sent to former students, but the revisions are minor and do not alter the meaning of any single entry. Let me check back with participants!

General Comments Within Letters Accompanying Returned Chapter

M.E. So yes Bob, I think you have got it right. It took me there. I'm biased for sure, but I guess that's O.K., that's what you are trying to find out—to see if I'm connected to those words. Yes, I am. And I can't help but feel a sort of "bursting" with energy when I read this stuff.

S.T. "Let me take you there," took me there. It brought back to me my first real experience and appreciation of the outdoors during Summer Camp. The experience has remained with me, but to capture it again through the insights of others was like re-living it again.

C.B. You have totally captured the thoughts and feelings of Summer Camp. . . . Now I am struggling with how to critic it. . . . But positive feedback is just as beneficial as negative or constructive feedback.

T.V. Questions arise between students and guide. But questions don't need to be answered. The question just needs to be understood. The passages are ripe with unanswered questions and that is wonderful because an answered question equals one less mystery. And in a world practically devoid of mystery, they are precious and necessary.

T.V. Where are you? A theme I kept seeing in the passages was the lack of emphasis placed on "getting there." The important issue is the path, the path chosen, discovered or stumbled upon. It doesn't matter where you are, it just matters that you're there.

N.C. Your choice and arrangement of entries works, creating a large story from sub-stories and chapters. It works well in bringing out a "right from the horse's mouth" talk that comes out because of a shared walk.

C.M. I found the student afterthoughts (except one) a bit corny, albeit sincere (yes, I've re-read some of my stuff and no, it's no better but. . . .) They were a bit anti-climactic after the other stuff. . . . In the end, you're right, we never get to hear those amateur journal writings. Unedited, unrefined. Lots of déjà vus.

N.C. My scepticism came out of wondering if it was possible or desirable to put words to this "spiritual dimension." Perhaps even why do it? For what is the spirit of things wild and natural being broken down for, to serve what purpose? This still eludes me.

S.A. Personally, I found myself becoming very nostalgic reading passages that unfiled incredible similar feelings and memories. Sometimes it was eerie reading something someone else had written that so closely re-iterated the way I felt.

G.M. I found my thoughts throughout this paper. Thanks for taking me back—and forward.

J.C. ***[Summer Camp Guide]*** This is a manifesto. But it is done with the intimacy found only in small numbers—collectives. So are you proposing a format that will permit the development of embodied meaning? I strive for meaning and find it only when I feel positive and intimate.

T.S. The potential of outdoor activities goes beyond the usual justifications. Hopefully, this chapter will be a tool in aiding others to experience personal growth in the outdoors.

S.A. Your collection of passages are also from those who pre-selected themselves for a physical lifestyle. Physical Education students generally are social, outgoing creatures. They choose to go on your trips. How do you induce the same magic from those that are forced to "experience" the wilderness on a five day trip. These are the kids that need it most.

S.B. My first impression was that the student stuff was occasionally kind of hokie or sappy. But after re-reading this, I feel this less. Just a first impression. I'm not sold on Patti Lather's face validity [members check]. Your students wrote stuff for you, stuff that they probably wanted you to like. Then you're sending it back to them (or to some students) and presumably other people who love tripping, to have them tell you what they think. They will probably like what they read and agree that you have it right. Sounds to me like there are two definite biases there.

K.B. These are genuine statements from student and guide that are all "right." Yes, some are more powerful than others, but they are all part of the song-creating tones. Another sampling of comments might bring out different tones but no more "trueness" can be brought from others than what is here. . . . But who am I (or anyone) to be critical of such ideas that are definitely valid to someone.

"Let me take you there" is trying to capture the uncapturable and individual accounts give it a helpful personal flavour. Yeah, you've got it right, you portray themes you and other students have in common and if it's a song you are happy playing-sing it! But as you know, you can't take anyone "there." You have to BE THERE! (So I take it all with a grain of salt.)

T.S. It seems you are trying to come to an understanding of this change. My question is whether or not this is even possible. Maybe when we think we have it (understanding) we really don't but it's as close as we can come with our limited conceptual thought processes. . . . I suppose I am not realizing on a much smaller level what benefit finding a "talk" can have, but maybe it is also good to consider the possibility that it is not possible at all. Actually, I just realized how much I have thought about it since doing this project. I can remember having these experiences when I was younger, but because I could not explain it I wrote it off as something much less than it was. If we realize that it is because we don't have a talk then maybe we will delve deeper

into our experiences to try and discover what is there; we won't be suppressing the experience. Jeeze . . . I'm torn basically.

MY COMMENTS

Respondents were generally very supportive of the ideas/experiences presented in "Let me take you there." In a few cases, there was no letter of general comments accompanying the specific feedback written in the margins of the two-column dialogue text. There was questioning of, 1) the credibility of reporting personal sentiments in an effort to determine an overall effect, and 2) the possibility of capturing the spiritual dimension of outdoor experiences. But there was little outright rejection of the overall representation of the camps. Certainly, the majority of respondents felt some loyalties to me, the camp, and perhaps McMaster University, but these only compelled them to respond, not to lavish praise in and of itself. Other students, with whom I have had no contact since graduation, and only sparse association during their time at McMaster, also responded favourably. I was not able to falsify my interpretation of these outdoor travel experiences, and therefore conclude that the interpretation is valid for others (though not all, certainly) yet still understood in their own personal way.

General Comments From Accompanying Letters That Speak To Catalytic Validity: Increased Self-Understanding So To Better Transform/Change Self

The following is a complete collection from the twenty-two letters of feedback that suggest that the travel experience has been a catalyst for positive change in a person's life. I remind the reader that this particular inquiry into increased self-understanding for change in perspective or behaviour was not directly sought and is, therefore, a freely offered addition.

C.F. We start on the journey as we get off the bus and what real difference does the odometer at the end make. The essential thing is that they're different (separately and together) at the end than at the beginning. And hopefully this new self-awareness has staying power.

S.T. Summer Camp gave me a whole new look on life and the environment. If I had not taken part in Summer Camp I may have never discovered this part of life. Since that first experience I have had a few opportunities to engage in similar trips, but not nearly as many as I would like. Over the years, I have been fortunate enough to travel in Europe, Asia, South America, and Canada. I have explored some remote places and searched out the peace and tranquillity of the mountains, oceans, deserts, lakes, and woods as opposed to the urban cities. *[Summer Camp was for S.T., the first "trip."]*

W.T. The time spent was magical. The experience changed my perceptive. . . . Because of the course, I became an avid lover of Canada. I'm proud to be a Canadian. I want to travel Canada, not Europe or Nepal because of the course. I found new activities that I was not so good at: humbling for an athlete like myself. I canoe, telemark ski, rock climb, hike, and enjoy the wilderness. I found Outdoor Education activities to be the vehicle to share intimacy with people . . . I found community within myself. I recognized the inappropriateness of much of my life's ways: the abuse on the world only for my self pleasure.

W.T. I did not become one with nature. In fact, I tend to feel quite isolated from it: as taught to be master over it, now it is difficult to just be. *[Summer and Winter Camp was for W.T. the first "trip."]*

A.C. Daily my life is affected by summer camp; whether it's in my words, my dreams, or my thoughts and reactions.

M.E. Summer Camp at Mac "touched" me. I remember the exact moment: standing on the campsite across from the pictograph site. A moment that I have acted from ever since.

S.T. Summer camp was definitely the experience that turned me onto the outdoors and has remained with me to this day.

A.B. For me, my experience at Mac's Summer Camp was a watershed experience. It introduced me to the relationship with the land that I had been looking for all along. I brought with me a lot of head knowledge that I was now able to put into practice. All my experiences to this point had let me down; the fishing club, the scouts, the school system—nothing had prepared me for a healthy relationship with the land. Perhaps in spite of these things a groundwork was laid within me that was ready to be built upon, but until Mac's camp I think I lacked direction. . . .

I can remember at first having some real physical concerns, will I get enough to eat? Can I carry a canoe the whole portage? I really remember agonizing with the canoe on my shoulders for the first day or two. But after a couple of days this changed. Perhaps I adapted. My thoughts for the last few days came to be—I wish I could stay out longer, nebulous thoughts on the wonder of creation—the point is given time the land works a transformation.

Another vivid memory is coming off of trip and the real culture shock of hitting "the city," Toronto. It was almost sickening. I had been out on much longer "car camping" trips with scouts, up to three weeks one summer, but never felt this shock before, and I haven't to the same degree since. I think that the returning from trips is as powerful a transformative force as being out there. . . .

I think that you are right on with your themes. They are all very much mental reconnections with the land—things take place in the head, in the spiritual. You may not want to get into this in your thesis, but there is also a <u>physical</u> reconnecting. Many of my memories of my first Mac camp are physical—the hard work, the pain and sweat, the food (switching from junk to wholesome), drinking the water, eventually my body rhythms coming into sync with those of the land. To an extent, this is somewhat mental, but there is also a physical transformation that takes place. I do not notice these things that much now, but then my physical life while at home has changed as a result of the camp.

Did the camp have a profound effect on me? You know it did. I now run camps of my own and am pursuing an Ed.D. in the field.

[A final thought from comments from margins to text.]

Guide Comment (p. 31) The guide must link camping and non-camping living. You're never "removed" from living.

A.C. This link was not formed until I had returned from the bush. I wanted desperately to return [to the bush] but knew that I could not. I recreated every scene, every emotion, and every deep thought that I experienced in the bush time and again. Gradually these thoughts and emotions were a common theme as I struggled to balance the stress, responsibility, and problems of my everyday life. These feelings were no longer tools to create a world out of reach, but were now a part of me. . . . I didn't realize that summer camp truly was a new beginning for me until it had ended. But, boy, was this a most wondrous realization.

MY COMMENTS

Here is direct evidence of people highlighting in a gratuitous manner that the outdoor travel camps have served as a catalyst for change in their lives. Change or transformation or "new perspective" are all words that point to how an increase in self-understanding leads to a personal agency to pursue vital needs. I regularly receive feedback in the form of course/camp evaluation, personal letters, and enthusiastic post-trip drop-in visits in which people tell me of a sense of transformation of self. When I am thanked, it is usually immediately, but also years later. In fact, the students are thanking the experience, the bush. Really they should be thanking themselves. These aforementioned comments are significant because in each case (with the exception of A.C.) over five years has past. For these people, the camps

have stood the test of time as evidence of a catalytic presence in their lives. Yes, it pleases me to hear these comments, but I do not believe these words are written to please me alone. People had nothing to gain from both the initial field notes in "Let me take you there" or from these later responses. In the first case, the field notes were not graded but simply shared. In the case of the comments throughout this chapter, people were encouraged to "help me" by being honest with their feedback. I have no reason to doubt their words.

Writing In The Margins: Member Checks

The following are only the representative highlights from the wealth of writing made in the margin of the text of "Let me take you there." The comments will follow the order of the text as much as possible. Responses by former students to students' field notes will be followed by their responses to guides' comments.

BEGINNINGS: BASE CAMP

REGARDING THE BUS TRIP

Field Note (p. 56) anxiety levels are high

S.T. I know exactly what this feels like. I almost decided not to go.

T.S. That was me to a tee. I think I hated everyone for the first few hours. Then something happened. Everyone became my friend.

REGARDING BEING POORLY PREPARED

Field Note (p. 56) I was very unprepared in general. . . .

A.C. I loved not knowing what was in store for me. This I saw as more adventurous and courageous of my part.

Guide Comment (p. 56) I take the chance that the uncertainty will be more of an adventure than an anxiety.

A.C. Please continue to take that chance in the future.

K.T. Strongly agree with you. Mystery is good! Keep the mystery!

I.M. I see what you mean but I think that you may lose potential students because of this mystery. By losing potential students, I think you have lost part of that benefit.

C.A. and it is a chance.

REGARDING STUDENT AND GUIDE WINTER NIGHT RAMBLE

Field Note (p. 58) There's nothing instructor/student about this moment.

G.M. a mutuality feeling is a spiritual feeling.

I.M. It is funny to see the "teacher" take on characteristics of their pupils and vice versa.

REGARDING TEA CEREMONY

Field Note (p. 59) I think that this type of event was unexpected by the vast majority of the group and was viewed at the start as something very strange.

J.C. We introduce the unexpected. We break the patterns of social routine. It acts as a diametric example of how we fill the space—darkness, forest, the unfamiliar (fear) with heavy social fluff to ward off our deep seated fear. To be alone. But the unexpected happens. We are introduced to the hidden beauty, comfort, even warmth of northern (vs. urban) night.

Field Note (p. 59) One is not often given the chance to sit back and marvel at God's creation.

J.C. Interesting choice of words. Did we give the chance. Maybe that is our job. First to give, then to teach how to seek the chance.

Field Note (p. 59) In silence, tea was passed out to each member and we shared the warmth of the beverage together.

N.C. Re-exploring the "texture" (Barry Lopez) of this moment in my mind made me cry. I think about the twinkle in my eye, put there by that moment—the one I have since tried to follow in wanting to learn and grow and experience more. Then I think about the possible twinkle I may have put in people's eyes. And I also see a strong component of my future.

C.F. rituals are symbolic and instrumental in separateness and identity building.

B.C. . . . reaction: slightly afraid of immensity of the dark wild, unused to silence and true darkness, therefore oppressive, need time to acclimatize.

S.B. It was the first time in months that I felt relieved, relaxed. I sighed with my entire body. After being in the city and stressed running a summer business, it helped me put things in perspective and put things behind me: a real cleansing.

S.B. During this ceremony, I felt privileged and amazed that I was one of the few Canadians who really knows what the country's land, true land, looks like.

C.A. I wonder if students marvel at this tea ceremony because it connects closely to what they perceive should be happening "in nature," or if the feeling serendipitiously occurs as a novel connection.

T.S. I was greatly disappointed during this activity. I knew its potential, but it was not allowed to materialize. It started out as a looking game, then a game of trying to suppress laughter. Then it was too late and people were laughing and talking. It was like no one understood why we

were doing it and had no idea how to behave in the situation; it was too uneasy. Do some people really never experience stillness or silence which can lead to deep thoughts, a detailed experience of place, and brainstorming of ideas, beliefs, theories? Do some people only live in relation to others or a task at hand or the future?

I guess some people do not know what to do when there is nothing to do. The tea ceremony is a great activity if everyone allows it to happen. Perhaps it should be encouraged more.

K.M. It is this ritual that I find myself referring to when I tell other people about Summer Camp.

Guide Comment (p. 60) The Tea Ceremony is more a ritual . . . the complexity of the bush is real for us.

J.C. This is important. It is clear and well defined. To go beyond it, to extend the definition would be too narrow and exclude many from its effect.

Guide Comment (p. 59) There is an important need to shift focus from friendships with people and group bonding to friendship with the earth, earth bonding.

G.M. This is never actually relayed to the "student." *[Since 1990, to explain this shift has been part of the introduction to the activity.]*

K.M. Yes, people can be distracting, a subtle way so much more effective than a lecture on local flora and fauna.

N.C. A first sip of "spirit," a tease of sorts, towards a larger realm that most either ignore or don't know exists inside them at all.

Guide Comment (p. 60) . . . wild nature is "immediately understandable."

C.A. or immediately located within predetermined constructs? I'm not sure.

Guide Comment (p. 60) It's like a wake-up call that brings forth the wild, particularly the inherent worth of the wild.

C.A. I agree it's a wake-up call; but I'm not sure it identifies or "wakes up" worth.

REGARDING FREE TIME

Field Note (pp. 60-61) I am pleasantly surprised at all the free time given. . . .

G.M. When I take my kids (11-13 years old), it's the "free time" that allows them to soak it up. So it's regardless of age, I guess.

T.S. Free time actually includes: thinking time/ writing time/ playing time/ realization time/ learn from others time/ learn from myself time/ contextualization time/ catch a grip time/ etc.

Guide Comment (p. 61) We also teach canoeing and camp skills but with just enough attention to calm nervousness and get us out there.

S.B. I agree; get out there and do it once the bare basics are covered. . . . Too much bullshit time is spent learning strokes and other technical stuff before trip in other places I've seen and worked at. I recommend and love your approach.

REGARDING LARGE GROUP CIRCLE GAMES SESSION

Guide Comment (p. 61) We simply don't do this enough in life. It is a wild time. Wild in the sense of being true to yourself.

A.C. I couldn't agree more with this. I am trying to change this in my life. I saw it more as being wild just to be wild. Yahoo!

REGARDING SHARING CANADIAN NATURE

Field Note (p. 62) It was so nice that I wished I could share the moment.

A.C. Throughout the trip I really had a strong desire to do just that, share what I was experiencing with all those whom I cared for. . . .

S.T. This is a sad reality. This was my first experience and it was like no other I've had that you wish you could share it with everyone but you have to experience it for yourself.

REGARDING SETTING GOALS

Field Note (p. 62) I had set certain goals before I ventured out. . . .

G.M. Ego was a big part of the social atmosphere in the beginning.

Guide Comment (p. 62) The guide does have great power to set the tone of the trip . . . but ultimately the students govern/guide the ways of knowing.

C.A. Yes, as a guide it is tempting to manipulate the group dynamics so as to create an "approach" to knowing. It is difficult to watch "conquest of" goals formulate but a thrill to witness their transfer towards a perceived "comfort in."

REGARDING GROUP AND LANDSCAPE FOCUS

Guide Comment (p. 57) There is a need to shift emphasis from the group to the land; but there must be comfort within the group. . . .

J.C. From a guide's perspective this is a valuable and teachable concept.

B.C. Actually, I find the opposite to be true, the land enables us to experience each other in full force.

ON TRIP: THIS IS IT

REGARDING NEED TO BE SEDUCED

Guide Comment (pp. 64-65) People seem to need to be seduced into noticing (nature): at first anyway. Later they take over.

N.C. I think the hardest part of which is trying to maintain a certain level of empowerment/engagement on your own. I felt a strong "withdrawal" after Summer Camp, sort of

like a fledgling bird not doing so well on his first few flights on his own, but eventually getting the hang of it. A small dependency, a CO-EMPOWERMENT.

W.T. The situation is much more contrived than I would have expected. Suggested manipulation I guess.

B.C. We need to be seduced to express (journal writing) as much as to notice.

REGARDING HILL CLIMB ON TRIP

Field Note (p. 65) I don't know what to do. There are so many questions now, so many open doors.

A.C. Things can be a little overwhelming and confusing.

N.C. An initial sort of fear of all those questions, emotions, etc. associated with the size of our part.

REGARDING TIME TO SIT AND WATCH ... DIFFERENT ATTITUDE OUT HERE (p. 66)

A.C. I desperately seek to make this type of appreciation and awareness a part of my life regardless of my environment. This is truly a struggle.

Field Note (p. 68) Never before had I been able to actually finish a thought. . . . Silence truly was golden.

J.C. "Never before!" From a psychological viewpoint, this is an amazing statement. It is the essence of all arguments for wilderness protection. As N. Frye points out in The Modern Century, modern implies an advanced state of technology and the social attitudes of a highly urbanized life. So where does wilderness fit in? Answer: Silence (nature) is truly golden.

Guide Comments (p. 64) . . . the subtle push to relax and look around and enjoy the stillness can do more than simply stall our campsite arrival.

J.C. I always do this, it's very affective/effective. In life, we often race to get there. It's our learned behaviour, it's how we run our lives, and it's dangerous. Life/the race can end very quickly. Today people are

retiring at 50. The race ending prematurely. It can result in major health problems, not to mention relationship problems. What happens on the lake is a lesson not about nature but about philosophy. It's about life/our life.

REGARDING SOLO TIME

A.C. My most memorable moment was "solo." This I chose to do, I was not unexpectedly left alone.

G.M. Our most profound moments occur when alone even though we tend to prefer company.

REGARDING ANIMAL TRACKS IN THE SNOW

Field Note (p. 68) It became apparent to me that this was their home, not ours, and I respected this clearly.

J.C. I sometimes wonder if it is the opposite. That, through the wilderness experience your student becomes comfortable being out there and suddenly "this may be our home too."

REGARDING FREEDOM

Field Note (p. 75) . . . the aura you feel through your whole body. It's a feeling of freedom.

A.C. Freedom to express who you really are . . . your dreams, your fears, your deepest feelings.

Field Note (p. 75) It's a feeling of freedom. Freedom from the everyday hustle and bustle.

S.T. A feeling that so few have the opportunity to experience. I'm one of the lucky ones.

REGARDING HISTORICAL BACKGROUND AS IMPORTANT ASPECT

Field Note (p. 72) I feel that the historical background provided was an important aspect. . . .

A.C. In the beginning, I did not see the history content as important. It was not until mid-way through the trip that things came together for me as I could find a place of importance for history in my travels.

Field Note (p. 73) This piece of writing sent shivers down my spine.

S.B. I don't really remember any of the readings from that trip. Funny, as the trip changed my life. I would love to do the trip again and let the readings sink in.

REGARDING READINGS/QUOTES

B.C. Spiritual/religious connotations. Quotations you use on trips may in some way be equivalent to religious readings in church. On trip, we touch this other world. Quotes help us define experience.

G.M. Troubles or fears are reduced when thinking of them (therapeutic?) It raises spirits.

K.M. Literature offers a whole world to its listeners. It sparks the imagination and somehow bridges the gaps of time. . . . It can even change your life, as Gift from the Sea has for me.

Guide Comment (p. 74) Grey Owl's words provide a finale before the last portage. . . .

K.M. Keep it, Bob. It says so much.

K.T. Great reading. It really makes one reflect on what they have just accomplished.

Guide Comment (p. 71) . . . such questioning and imagining serve to fill the landscape with the past adding a dimension that allows own travels to be part of this rich past.

A.C. . . . a fair interpretation of what did happen.

Guide Comment (p. 78) There is a power that comes with finding voice.

A.C. It is a beautiful thing when the ideas, thoughts and words surging through my mind are put together in delightful prose. I feel content.

I.M. On my winter camp trip, I realized how effective readings are and why they should be spontaneous and not forced. . . . Readings and conversation must be released.

REGARDING PICTOGRAPHS

Field Note (p. 76) . . . I can't remember what was said. I can remember the feeling.

M.E. This is my memory too.

S.B. That was the time I most felt that, "holy shit, people were in this exact place in canoes hundreds of years ago."

T.S. Can we be receptive? Can we open our spirits to another perception as to how to dwell on the earth? This is the big question, isn't it? Perhaps this question is more easily faced (our spirits are more easily opened) when we are closer to these other perceptions (observing pictographs). Perhaps being further away from our society's perception and having "space" to grow and think lends itself to the opening of our spirits.

REGARDING SWAMP POEM

Field Note (p. 79) This poem is made up of lines from everyone in our group.

I.M. This activity also opened my eyes to the use of Outdoor Education in all aspects of teaching. You could not have gotten a better poem setting in a class room!

T.S. Besides being an attention diverter and spirit lightener, I think this activity also serves as an opportunity to discover new ways of expression. People often stay within the confines of stereotypes for one reason or another, not realizing they have potential in areas undiscovered as some may have realized in "this language arts activity."

REGARDING TRADITION

Field Note (p. 81) Does traditional camping mean we have to reject anything influenced by modern man?

A.C. To incorporate and appreciate tradition, one has learned a great lesson. But to neglect all that is new is to shed darkness upon change. One must find the light and let the wisdom of tradition be the guide.

Field Note (pp. 80-81) It was in these moments that I imagined how I would like to camp and travel—I could not help but wince with the thought of tent poles from Canadian Tire.

M.E. This is right on the money. The thing we can "understand" in our minds. Not MSR whisperlites.

Guide Comment (p. 81) Moccasins usually replace conventional leather footwear. . . .

K.M. In adopting these "traditions" for a four-day trip, I often stagger at the thought of depending on them for life-long survival as the natives once did. I can always use my lighter or go home if I'm desperate. Make these activities seem vital to one's survival makes the experience all the more real and more exciting as well.

Guide Comment (p. 80) We avoid technologies that remove us from working with natural materials . . . cutting wood poles.

A.C. This was new to me, somewhat more challenging yet intriguing all at the same time, something as simple as finding our own poles—imagine that?

REGARDING TIME

Field Note (p. 77) Perhaps next time I will be able to go two days in a row.

A.C. I did not realize how different it was for some to be timeless. It was a welcome change for me.

Field Note (p. 77) I wasn't very interested or aware of the time.

G.M. This was very common in our group.

Field Note (p. 78) Time was meaningless—it had no value in my new world of freedom.

K.M. I wonder if the peace I felt at Summer Camp was really a result of this absence of time? No time = no stress, makes sense to me!

C.A. Interesting that freedom has come up in so many journal recordings. As a relative expression; freedom is juxtaposed to a perceived reality of constraints.

Guide Comment (p. 77) It [time] is not subtle though the enticement to re-orient might be.

K.M. It's true! I don't remember being told to take it (watch) off; I just remember that it wasn't there. . . . I actually felt guilt about putting my watch back on again, at the end of it all. I mean, I felt terrible, like I was betraying the trail.

GENERAL COMMENTS ASSOCIATED WITH "ON TRIP: THIS IS IT"

Field Note (p. 71) I laughed hysterically—one of those belly laughs that brings tears to your eyes.

J.C. The translated uniqueness of the lived experience is simple and rich.

Field Note (p. 63) I understood something; a certain knowing ran through my bones.

M.E. I have vivid three dimensional memories from Summer Camp. The 3-D is a physical, mental and spiritual memory and it's these moments that "shape" me.

Field Note (p. 67) I simply cannot put it into words.

J.C. Tripping works where language fails. Tripping is the most appropriate form of that need for understanding because without words it offers that wisdom and holism. That is the struggle of your thesis; it is that it relies on words. Academia tends not to be simple.

J.C. Is it the guide's secret? Would the student tripper benefit from all this insight? Does experiential mean to learn from the unexpected?

A.C. It is unfortunate that we have to constantly separate our city lives—the ones we have chosen to live—with our experiences in nature. I truly hope that everyone does not see these as two different entities. We must take what we learn and use it as a tool to mold and create a life that is right for us. To settle for anything less is a grave injustice to yourself.

J.C. Your area is so important because it is an exemplary form of education. Students are writing with a combination of introspection and vitalized words and they are writing without a trace of complacency. They suddenly become an energetic and formidable movement towards liberation and tie-in with nature.

J.C. Bob, all your writing so far has been right on the money. I keep thinking that if I wanted to introduce guides to the "Henderson" approach/philosophy, your writing would be an immense help. But then I wonder if the readings are working for me because they so clearly articulate all that I believe. I will be interested to hear the thoughts of an "outsider."

Guide Comment (p. 83) Can we home in on the territory of who we really are? Can we get closer to the genuine territory of where we are? . . . If we can, even for fleeting moments. . . .

A.C. It is these "fleeting moments" that are so very precious and scary at the same time. It is the hope that these moments will transcend into hours, into days . . . into me.

Guide Comment (p. 63) Can I help people come to such an ontological knowing of harmony? That's the challenge.

N.C. Yes! And that's probably why most people (students, ex-students) admire you because you've helped them . . . see something!

GUIDINGS

REGARDING SELF GUIDING

Field Note (pp. 90-91) . . . but if we decide to blaze our own trail—to become our own teachers—a sense of our true selves naturally emerged . . . it was during these moments that we took a step closer to understanding what was real.

A.C. [Naturally] great word to describe what happened and how it happened. These steps can be truly frightening at times because with each step closer, you realize how far away you once were.

J.C. This is what I believe. This is how I live my life.

I.M. The more the guide leads individuals, the further away they get.

REGARDING STORY

Field Note (p. 92) . . . a story-telling highlight. He [Chris] did so much more than "fill time." His stories were so vivid that we probed for more.

I.M. Chris does not rely on stories from other mediums in his life. His life is a story.

K.M. It's true. The hastily recounted highlights of my trip that became like a recorded travel guide for me, seemed only to cheat the listener of what really happened at summer camp. Words may never do it justice, but stories at least come closer to the truth. With stories, you can imagine events more vividly, the smells, the emotions, the sounds. And it is stories that make the bush continue to exist inside the storyteller. For though I may be telling the story, I, too, am listening.

Guide Comment (p. 93) As a way of knowing, storytelling is dominant.

C.F. Yes!!!

REGARDING LANGUAGE

Field Note (p. 88) But I am filled with things I find difficult to put into words. "Maybe there are no words for these things."

A.C. This is a common struggle that many of us face. But why does it become so desperately important for us to share our experience with others? And why do words become so important? For me, my sharing was somewhat a form of testing. It was important for me to see the reactions and hear the comments of others as I described certain events. I desperately wanted them to react just as I did, but was disappointed to find that they did not. Perhaps I had used the wrong words. Perhaps there were no words. I soon realized that a large part of my experience and my reaction to that experience was due to being in "the moment." No words can ever recreate the "moment" for listeners.

J.C. Words remain the slippery catwalk between expression of emotions on one hand and comprehension on the other. I think it is too slippery. No matter how wonderful the prose is to read (and much on these pages is wonderful to read), it remains a lived experience. The value of the experience needs to be defended, a campaign/education is required. A forum for this literature is valid and I wonder; Ph.D., journal publications, course materials, media (movies, W5, novellas); What do we do to break the conventional borders of activity. That is (to me) a difficult/challenging question. It's about our culture, it's about the loss of generations of story-telling. It's about connectedness. Most of us don't know the bush. We know about the village of our grandparents or the city our father grew up in. And we can visit there and feel connected. I went to the Orkneys and felt connected. But for many, the forest/bush has no connection to us. CANADA is the bush, but look where we live.

G.M. Self-actualization, yet a "mini-depression" sets in after this self-discovery because of the difficulty sharing the intangibles with others. Sort of a communication void. You said it over there [in guide/student margin]. I didn't see it! This is excellent.

I.M. . . . People are out of touch with stories. They no longer are able to "put into words" the experiences. Camp is a story to us, but we are so used to hearing stories from other places (i.e. t.v.), that we have lost touch with our language. With more exposure to activities like summer/winter camp, perhaps people will stop listening to story but will start telling them more. It seems that those

people that do have that exposure, have the confidence and language to tell the stories, and do not simply wait to be told them. [See guide/student comments p. 41 concerning Generation X quotes. Here I.M. writes, "I wish I could have explained it like this."]

Field Note (p. 88) More than ever I have a desire to share myself.

N.C. I recall wanting to "let me take people there," but it was speaking Parisian (France) french to a Quebecer. They understood the gist or bits and pieces of what I said, but definitely not all of it.

REGARDING REALITY

Field Note (pp. 85-86) . . . I realized I could never go back—for this dream had become my reality—and my reality—a dream.

A.C. Just beautiful!

G.M. I'm glad you devoted an excerpt that's very ego-centred. This bring tears to my eyes.

K.M. Have you heard this, Bob? "I once dreamt that I was a butterfly fluttering here and there. But when I awoke, I did not know if I was a man, who had dreamt I was a butterfly, or a butterfly, dreaming I was a man." (I forget the author.)

Field Note (p. 85) . . . If you continued to suppress it [the real you], one day you will be unable to retrieve it. Gone forever you will be forced to wander about hopelessly trapped inside the giant maze of self-deceit which you have created.

J.C. Wow! So what is this outdoor ed. stuff? psych, philo, eco, enviro, skills, poetry, science, history. . . .

N.C. Perhaps it is difficult for most people to perceive all the actions, emotions and thoughts of the trip as being real because they are vastly different from what we're used to. From a psychologically lazy standpoint, it is easier to fall back into past patterns than to trudge through new thoughts to come up with new answers, like this statement has. I bet few people took the effort to answer/decipher these commonly felt emotions. . . . Perhaps none of us can really go back, regardless of [how] much we utilize the

experience; we have all become one experience (made of many smaller ones) richer; added to the pool of experiences that makes us who we are.

REGARDING CHANGES IN SELF

Field Note (p. 90) For most, being at this camp was a novel experience. It was a trip back into our childhood. . . .

N.C. No. "Forward, towards our forgotten. . . ."

Field Note (p. 93) . . . the change in self. Maybe it's only discernible by you or those close to you, but nevertheless, there is something different.

K.M. Yeah! That's what friends and family pick up on. That "glow."

Guide Comment Being alien is the antithesis to what this adventure is about. The adventure here is to foster engagement.

C.A. Yet the quality of being alien initially often heightens the potential to become engaged. Can one be connected to the land prior to the trip and become engaged as the trip proceeds or are there curricular advantages to having "aliens" come to these guiding experiences?

Guide Comment (p. 93) We develop our voice as we explain our story and finally we initiate new springs of action in expressing ourselves with an expanding narrative in a livelier context than before.

A.C. I feel that this is the most important step for me. One must apply one's learning to everyday life.

C.M. Important. *[C.M. had only one other comment in margins.]*

Guide Comment (p. 89) But it has also been people coming to meet people on genuine terms.

G.M. More people hug after camp than before.

Guide Comment (p. 88) A different person returns, not just a more skilled traveller, but a more vibrant Self. This is often understood and shared without words.

K.T. True.

K.M. Exactly! The trick is to make it last forever.

Guide Comment (p. 89) . . . group members have now found some emancipatory euphoria . . .

N.C. Being so new to these emotions and experiences, I didn't know how to, "take myself there," both physically and emotionally. I found myself needing others to help co-empower back <u>into</u> that frame of mind.

B.C. We don't lose that relationship with the bush, but I found I lost it with the people in my group. Why? As soon as you get back, people become guarded or at least seem that way (I'm more guarded too). A friend once told me: "you can tell the most about a person when sitting around a campfire with them." After coming to "know" people on a trip, I'm always shocked by how differently we behave in "civilization."

Guide Comment (p. 94) The outdoor travel experience can bring the world into a "smallness," or closeness, that allows for a congruency with world and self through story such that relationships become more fully attainable within our personal realm of comprehension.

B.C. Yes! This explains why we are more guarded after the trip has finished. You answer my question, I think.

I.M. I wish I could have explained it like this on p. 35.

A.C. The "smallness" of the group, but not the experience, was something that I thrived on. I felt free to be me, and crossed into unknown territory with vigour and grace!

Guide Comment (p. 90) But the heart of this exploring that follows disorientation is not what is lost but what is found.

N.C. Good to know what was "lost" for the sake of recognizing and identifying on our own. Also for comparison so that which is found, a sort of reference point from which we started.

Epilogue

The following fits best on its own. It serves well as an epilogue because it sums up much of the underlying "desire" implicit in these writings, a desire to be a part of the natural order as well as the symbolic order of language and culture. We know intuitively that we are a part of both orders such that we are full of desire (hunger) as well as full of the promise to restore ourselves within the natural order. These writings speak to a loss, desire, and discovery.

T.V. It took me there so much that I avoided it. I'm not late getting this back to you because I didn't do it—it is because I consciously avoided going there until I was ready.

This is not negative and it let me see something in your work that others may not. There is an underlying hunger in all of the passages. A hunger for something to cling to—my generation has grown up in a ready-made world—full of stuff made by everyone else—NOT US. We ARRIVED and it was too LATE. Everything seems like it is irreversible. The hunger that comes out of that is for something nobody else can claim to have accomplished. Even though a trip may have been done many times before you do it—no two trips are the same—Does this make sense?

If you follow a route mapped out by an early explorer, it is with a feeling of brotherhood and communion. AND it is still YOUR TRIP. You and the bush were together in a way that nobody else can be with the bush.

. . . The last day of summer camp is joyous and melancholy. BUT overall it sort of sucks (blunt and to the point, I know, but not wanting to return is painful.) It must be done, however, and that is the shame of it all—A world has been constructed for us and around us that tries to stifle our vision and our simple desire to BE with nature—We try not to let it, but it does hurt and you must return.

What took me so long to do this? I think it is because I spent four years in school doing what I love, and then I got out into the "real" world that has been constructed around me, and I can not find what I love out here. What

sort of a legacy has been left to my generation. We cannot find what we want because it has been all used up.

To reflect back on those four years once you are struggling outside of them takes time. . . .

It all comes back to the "hunger." Hunger for a world of different obstacles. Natural obstacles--trees, rocks, water, weather. Elements to be in communion with, not elements that we had no help in making. But elements none of us made.

The total collection of respondents' comments helps further construct the meaning of these outdoor travel experiences beyond the superficial recognition of standard outdoor education's learning objectives of skill development (technical and personal competency skills), and beyond the vague, undefined sense of well-being associated with outdoor recreation's understanding of outdoor travel outcomes. T.S. puts this best: "the potential of outdoor activities goes beyond the usual justifications" (p. 6). That is precisely what Chapter 2 illustrates and Chapter 3 validates. The "usual justifications" involve a quest for adventure as a challenge to be "over" or "against" the bush, or to "study" objectively the bush environment as ultimately a "power over" rather than a "wonder/acceptance of" the environment. A spiritual dimension to be at "home" with both the bush and group as both an adventure and study quest is another quality of justification poorly addressed in the outdoor education literature and by participants themselves.

We see on these pages articulations of spiritual growth and attention to transformative, self-determinating awareness. This is personal growth that can only come with

the holistic experience of mind, body, and spirit. The writing from participants' and guide's comments (in Chapter 3 there is the occasional addition of J.C. who wrote as a guide) addresses in a direct and vivid way the real "deeper" possibilities inherent for participants. These articulations and possibilities best speak for themselves. They gather in my mind, as researcher, traveller, and guide. They challenge me and other guides to develop guiding principles that seek a professional practice, centred upon such possibilities. T.S. again: "Hopefully, this chapter will be a tool in aiding others to experience personal growth in the outdoors" (p. 133). Clearly a limiting factor of Chapters 2 and 3 is the difficulty of language in expressing a holistic spiritually driven experience. It is certainly possible that the least comprehensible sections of the students' and guide's comments in Chapter 2 are the ones left largely unaddressed in the member checks of Chapter 3. It is possible that the Chapter 3 respondents offered amplification, again and again, only of the ideas that are expressed most clearly. The task may have been primarily one of validating those experiences which are best articulated. It is hoped that this exercise of expression is one that expands our use of language to convey the deeper meanings potentially involved in outdoor travel as outdoor education.

Chapter 4 will present a model of praxis for the outdoor education travel guide to specifically understand the

dynamics within the field of outdoor education at play in one's orientation to practice. Praxis can be defined as a process of cultural reflection upon the personal practice in which the learner engages. It is the blending of theory and practice, thought and action. Praxis is, in this case, a personal and group process concerning details of travel and an open cultural inquiry brought to critical reflection upon guiding practice engaged in by the guide as learner.

> The requirements of praxis are theory both relevant to the world and nurtured by action in it and an action component in its own theorizing process that grows out of practical political grounding. (Lather, 1991, 11-12)

Students have been central in my understanding of praxis and hence are the dominant informing voice. Figure 3.1 concerns the process of praxis thus far. This process leads to an interest in synthesising ideas for outdoor travel guiding. This synthesis can be portrayed in a model. The model is a construction from all that has been presented via narrative (Chapter 1) and interpretive inquiry (Chapters 2 and 3). There is an attempt to simplify the language of experience in order to convey the complexity of the tensions that challenge and determine the professional practice of the outdoor travel guide and, correspondingly (although not the prime focus here), shape the outdoor educator generally.

Figure 3 : 1 Emergent Theory, Action and Information as components of Praxis*

Praxis: a process of cultural reflection upon personal practice engaged in by the learner

* Adapted form Chris Anjema (1994). "Re: Framing an approach to learning: A conceptual model for assessing environmental learning using narrative inquiry and participatory evaluation." Unpublished Master's thesis, York University.

CHAPTER FOUR

LET ME EXPLAIN: CONSTRUCTIVE THEORY

At one's desk, away from the immediacy of travel experiences, ideas are explored and emerge or further emerge in literature, concepts are formulated, and loose terms take shape and meaning. Language is developed. Concepts are combined and built into theories. The experiences themselves are the main inspiration and are constantly referred to, as testing of theory is ongoing. Readings from several and separate lines of inquiry and themes comes to bear on one's experiences to support the theories that are taking shape. The emergent theories are found to have emergent properties with many diverse sources and this, consequently, helps to validate the line of inquiry. Many terms become understood as sharing similar or the same meaning. Favourites are selected as most appropriate. For example, the lived experience of the outdoor education travel camps that I share with students and with the bush (the Canadian Shield) are filled with vibrant meaning and cultural critique. But is there a serviceable language for all this? The Norwegian term, Friluftsliv, is then discovered and an acceptance of words such as spiritual and "whole" person slowly blend together as appropriate for the expression of both the particular vibrancy of meaning and critique of culture that I

find in the experiences. Friluftsliv, a way home to nature, literally "life in nature" (Faarlund, 1993, p. 156), suggests a way of travel and camping that seeks a harmony of self within the larger sphere of nature to which the self is a part. It is Friluftsliv, a spiritual dimension, that the educator brings to the curriculum of travel and to the students' experience as co-investigators who initiate a process of sculpting a new self-understanding. And, while evident in observation and field notes, Friluftsliv as a socio-cultural salvage operation towards a re-enchantment with nature is not clearly brought forth in language, theory, or even as a model constructively useful for outdoor education. (It can be added here that the Indigenous peoples of the Canadiain Shield are an integral part of the heritage of this bush country. In exploring spiritual dimensions of a way home to nature [Friluftsliv], these native peoples have played an ambient role. While we may be travelling a lightly peopled region, it is central to a Canadian understanding of home in nature that these regions were once more heavily populated by a vibrant example of the orientations to dwelling on the land we seek today. A Canadian understanding to Friluftsliv is tied to Canadian Indigenous peoples, both concerning their material culture and their spiritual understandings.) Expression and articulation of the term as a deeply meaningful experience is the task. An overall language, theories, and model—a general system of thought—are

created out of this process and made available for criticism and utilization. The model attempts to make the whole of one's inquiry fit together as a comprehensive work.

This process of inquiry whereby the researcher inductively works to build a theory out of practice is easily likened to a watershed. Experiences in the field (the last night's sleeping on the dock in the rain, the first night's winter walk, the tea ceremony, the deliberate slowing of the travel pace with a guitar sing song on the water, the use of readings, the two-seater outhouse) are experiences at the height of land, the headwaters of the watershed. Such experiences spark our imagination as travellers, whether we are guides or students. As stories, they are concrete apprehensions from the only world we truly know: our experience. These experiences flow with us as rivulets, joining rivulets into varied branches of rivers. Others' thoughts also serve as rivulets joining and informing the flow. Some experiences and readings prove to be backwash, eddies that deviate from the flow due to obstructions. But the flow of the ideas proves strong and forms main branches of current leading to one dominant flow that finds the open sea. The open sea with this watershed motif is the finished product at the moment, the synthesis model, the bringing together of all in the watershed. Yet all is never completely finished. Water flows in a cycle as does theory building. With evaporation and the transportation of moisture

in the form of clouds back towards the source, the experiences of the watershed recycle back toward headwaters, staying within the cycle to be re-applied with the new experience—the new reading—ever evaluating, ever furthering the story. In this way, as poet Wallace Stevens wrote, "one turns to first words of the imagination with the same expectations with which one turns to the last works of reason" (1942, p. 150).

The writing of "let me take you there," a collection of people's first works of the imagination, has sparked my imagination to establish a clear directional current. In Chapter 2, guiding principles are linked to students' and guide's experiences. Chapter 3, concerning a members' check, is a validation of the overall interpretation from the first works of one's field note images and expressions. Chapter 4 offers the presentation of a constructed work of reason. From the desk comes the introduction to and presentation of a constructed work of reason. Out of the experiences of travelling, researching, and guiding comes a story to tell that demands a synthesis of ideas discovered along the way. Like the experience of travelling a watershed from headwaters to the sea, the shape and flow of the argument begins to flow from the intellectual and bodily attention of the upstream seepage area of experiences and related inquiry to the various flow downstream. What emerges is a strong flow of ideas into an over-arching theory (see Figure 4.1, p. 165).

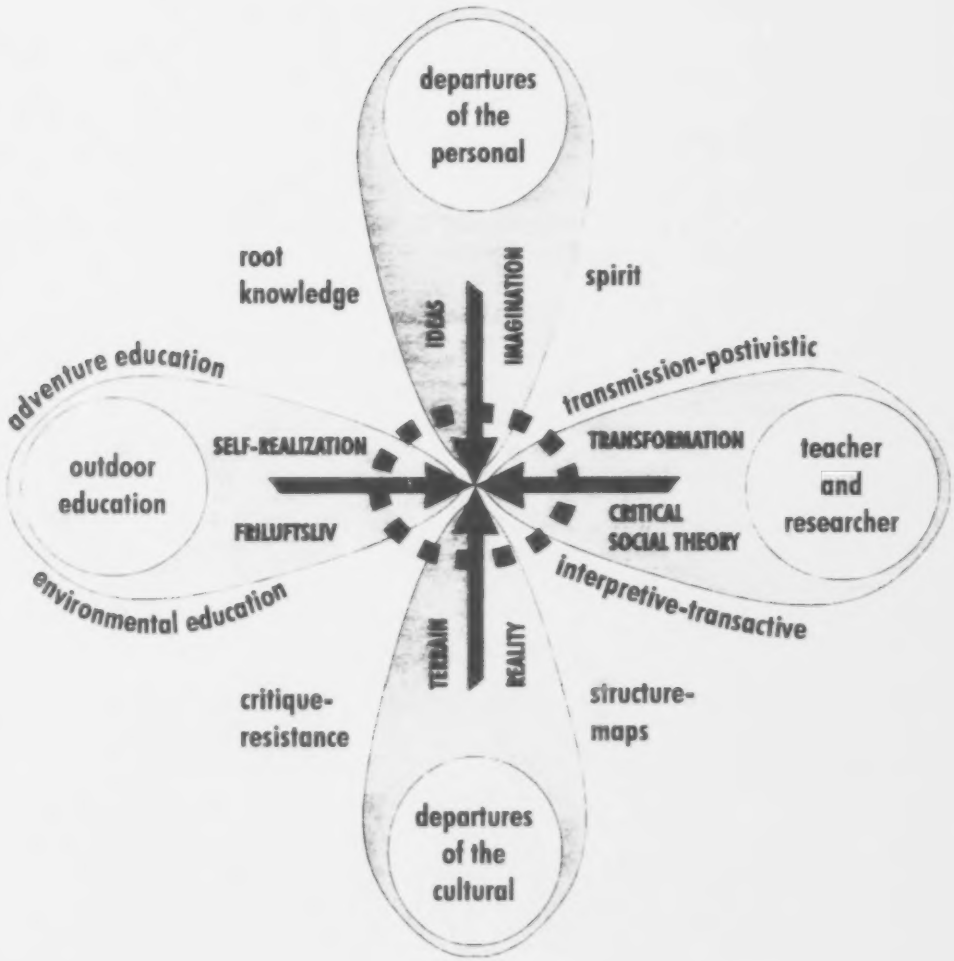

Figure 4 : 1

Finding a Conceptual Centre of Gravity - Exploring an Integration of Themes.

I think of the model metaphorically as a puzzle that I must put together, as if branches to a river whose connection is not obvious. The puzzle pieces include central and marginal themes. There is both thought and action inherent within the pieces. The puzzle includes two axes; all can fit together like the watershed metaphor that underlies the inquiry as a whole. There is always a direction of flow towards a centre.

This theory/model is an integrated construction that is continually challenged with new information and sophistication:

> The major task of the constructivist investigator is to tease out the constructions that various actors in a setting hold and, so far as possible, to bring them into conjunction—a joining—with one another and with whatever other information can be brought to bear on the issues involved. (Guba and Lincoln, 1989, p. 142)

These actors include students' perspectives, a reading of a variety of literatures in a multidisciplinary fashion, thoughts of fellow guides, and the interpretation of myself, as travel guide. Along the way with each chapter, there has been a concerted effort to provide an explanatory ethos of my research orientation to this inquiry. It is hoped that this explanation gives the practitioner an example of a practitioner's process towards "coming to know".

Chapter 4, then, will present 1) the key terms and language used in developing an understanding of a deep

ecological and critical social theory of outdoor education, and 2) a model able to bring together a complexity of systematically related theories. The result will be a definitional understanding of an approach to outdoor travel guiding and the relationship of this approach to the overall field of outdoor education.

Need for a Constructive Theory of Integrated Themes

Ontological, epistemological, and pedagogical themes are at the spiritual heart of the educator's moral question as to what is worth doing. There is a moral basis to one's guiding/teaching/researching that needs to be examined in terms of ways of being, knowing/valuing, and teaching/learning. The guide must be self-reflexive and self-corrective of his or her practice and cultural and personal assumptions. New beliefs allow for new operational aspirations and new practice toward change, seeking truth and avoiding the traps of inert ideas and dogmatic practice.

The relationship of guide, student, and nature is framed within the moral consequence of being responsible both for and to the student, group, and nature. The guide/teacher has the power to wittingly and unwittingly shape the students' relationship and behaviour towards self, others, and nature. Educator Chuck Chamberlin

offers a sample listing about thinking of teaching/ guiding as a moral act rather than an act of technical efficiency. He writes:

> The hidden curriculum embedded in those [teacher/guide-student] roles and relationships powerfully shapes children's self-concepts; enhances or constrains their creativity; promotes either cooperation and solidarity within the classroom [bush travel] community or individualistic competition; nourishes self-direction or dependence; contributes to an internal locus of control or to the expectation that powerful others will shape most personal and social decisions; offers growth of the whole child socially, emotionally, and spiritually or focuses more narrowly on knowledge and rationality; and a host of other consequences. (1994, p. 10-11)

The community of bush travel is broad and, therefore, so is the responsibility to consider broad implications of guiding practice. Included in this community are other travellers, immediate nature as place, and immediate nature as the cosmos or our understanding of ourselves within the earth and universe.

In part, the problem here is to expose hidden or immoral curricula and agendas of certain outdoor education practices and in the main to create a morally crafted responsible synthesis for a theory in language to define and support the experience of a certain quality of outdoor education. More specifically, the constructed theory concerns an approach to outdoor travel guiding practice that adheres to basic tenets of deep ecology and critical social theory. "A theory exists precisely because of the need to take credible leaps into the unknown" (Lather, 1986a). There is a definite sense of such a

leap here. What is still unknown is the necessary synthesis 1) to bring rich ideas concerning ways of being, knowing, teaching, and learning together into a theory of outdoor education evident in the travel experience; 2) to establish an outdoor education discourse that attends to the whole person, particularly the all-too-often-left-out spiritual dimension; 3) to explore the viability of the outdoor educator as a cultural worker in the process of creating and implementing transformational curriculum; and 4), to answer the simultaneously simple and complex questions: what is going on here and what is worth doing? These four objectives of Chapter 4 follow logically from the narrative and interpretive inquiry presented in the previous chapters.

The problem of theory generation in this case is one of a lack of language and concrete concepts within the field of outdoor education. I have turned to the basic ideas and only the basic ideas of deep ecology and critical social theory from which to develop the missing understandings. The stories of "let me take you there" that highlight a deep ecological/ critical outdoor education are many. As stories, they would echo widely, but they are rarely linked together into a meaningful theory, if told at all. If told, their impact in shaping one's life is not explored with the passing of time. Individual stories, such as the dancing on the dock during a nighttime storm or the visiting of a pictograph site are often joyously clear in meaning because they are unfettered

by retrospection which often brings only qualification and contextualization to one's observations. However, too often they remain individual stories disconnected to possible clarifying directions by way of new ideas and theories. The problem here is that such stories are not supported by 1) a language to serve as signposts and 2) the examining and articulating of theory. Experience remains obscured or lost as other less potent pedagogical goals take over to simplify the moral complexity, narrowing the potential, marginalizing or even trivializing the professional practice.

These problems created a personal and professional exploration that ultimately led to a need to construct a system of thinking and model as a communications tool. Personally, I have been that wide-eyed camper/student/traveller who cannot express himself. I have been a confused researcher/co-investigator, lost in a vague formless swell of well-being, unable to do or say much more than, "what a great trip!" Over time, this inability to express oneself produces a "chip on the shoulder" attitude, an annoyance that begs some satisfying leap out of the unknown, or rather out of an unintelligible state. The phrase, chip-on-shoulder signifies that state of mind of not having risen to the occasion (Whitehead in Price, 1954, p. 54). That is it! That is how I had so often felt in growing up a keen outdoor traveller and guide. My camping trips were thought of as mere leisure distraction: recreation in the best sense of the word; trips

as catalysts for well-being. But I knew them to be fundamental to my emerging ontological, epistemological, and pedagogical Self. I certainly did not think in these terms, but I did understand, though could not express, the ways of being, knowing/valuing, and learning that were both a loss of conditioning, an un-learning from my urban and schooling context, and a learning of something new and essential in the way that nature works on the human psyche. I found this un-learning and learning on "trips" that did not "finish" once they were over. As a guide, I felt a moral responsibility to design curriculum objectives that were responsible to the revelations possible with such a surfacing of Self with nature.

This was, indeed is, a powerful tacit energy that remains a heuristic inquiry too big to go away. In fact, I have been keen to show this tacit dimension to travel guiding prominently for a long time despite the ineffable and transient quality of such an energy. Rather than "show it prominently," as Schumacher has said, the dominant approach in research can often be, "if in doubt leave it out" (1977, p. 3). My desire to show what is in doubt prominently (this tacit energy) has been a passionate exercise to search for the meaning within the outdoor travel experience. Heuristic inquiry driven by a moral imperative involves conscious "attempts to crawl inside self to make contact with the tacit dimension" (Douglas and Moustakas, 1985, p. 44). My crawl

becoming a leap denotes this thesis project on a personal level of study.

Later, professionally, when students have been asked "good trip?", I have too often heard them reply, "Yeah, it was a great trip," and not move beyond this opaque, largely meaningless reply to an utterance issuing out of reflection. The shallow response does little to satisfy the students' need to express a new found, though ethereal, Self-awareness, and it does little to enlarge the dialogue of outdoor education between the student and guide, traveller, and nature, and little, moreover, to promote outdoor education beyond a perceived frill within one's overall educational experience. This is because the experience is not genuinely perceived as education at all, but rather as recreation. And, even if the travel experience is perceived as education, it is not understood beyond the shallow techno-rational construct of the transmissive/behaviorist education. Certainly it is rare to hear people talk of outdoor travel as an education of revelation for an emerging critical redesign of basic beliefs via the asking of such fundamental questions as, "what is our place in the universe?", "who might we become?", and "how do we find the will to re-enchant and re-enmesh ourselves with the earth?". Such questions connect outdoor education with moral principles and the cultural work of critical professional appraisal towards advances in socio-cultural, and ecological systems. Education can be of a

structural, rational, procedural design or can be of a critical, visionary, and exploratory design (see Figure 2.1). Both are necessary. The latter is underdeveloped.

Professionally, it behooves outdoor educators to seek the relevance, to expand their understanding and develop expression that their experience in the field demands and deserves. In thinking of the ever-recurring "back to basics" push in education, outdoor educators must see their work within a context of being "basic" to our environmental/social crisis. The problem at present is a matter less of solving the crisis than of coming to understand it: for the environment crisis is a culture crisis. The problem is our adherence to "Mother Culture," rather than Mother Earth. We are "captive" of a global culture of "takers" which is out of balance with the earth, a culture which has produced a population, deluded by the belief that culture, not the earth, is primary (Quinn, 1993, p. 36). Earlier in this work, a balance between "nurture" and "nature" was espoused to capture this distinction (Livingston, 1994). Contemporary cultural studies are well supplied with such world view binaries that bespeak an unbalanced perspective. Another label for this distinction is our current industrial/ information growth society compared to a life necessity society (Kvaløy, 1974). The work here is to draw out the latter of this list of pairs.

We are still at the height of the watershed concerning an understanding of environmental/culture crisis. Outdoor education has a definite and unique role to play in creating educational opportunities to focus directly on our understanding of the environmental crisis as a culture crisis. This role demands critical, visionary, and exploratory education designs. Outdoor education, specifically outdoor travel, is presented here as an approach that can work directly to alter our sense of personal and cultural contextuality with our nurture and our nature.

Educator Bert Horwood has said, "outdoor education has been much better at giving knowledge than at giving will" (1994, p. 27). Giving will is at the heart of this forthcoming constructive theory. The intention to act (will), the formulations of ideas to act (ways), and the mechanisms to act (wherewithal), in other words, one's complete general system of action (Elkin, 1982), will come only from personal experience with the wisdom and joy of difference from the Mother Culture norms towards a more Mother Earth focused exploration. The outdoor education travel experience can, as has been shown in this inquiry, provide this difference towards a spiritual exploration. This has been my central discovery from my practice of guiding. The intention to act on one's will is largely derivative from our sense of who we are, from our spiritual being. The constructed theories and model to follow will

engage student and guide in genuine "back to basics" root-level causes and solutions to our environmental/cultural dilemmas. This is a tall order for a travel guide but one that became apparent as an emergent moral undertaking from within the guiding of travel experience proper. In short, the construction has come from guiding itself. Travel guiding here is clearly understood as education, not the commonly perceived connection to recreation which readily denies the outdoor travel/camping experience from access to most educational curricula.

Orientation to the Model

Figure 4.1 represents a coming together of ideas and themes. The synthesis is akin to solving a puzzle: sorting out a mess of ideas, a central flow of direction and then tying components of the puzzle together. It is the full picture that allows one to step back from specific travel guiding experiences and guiding principles to grasp the meaning of the whole story rather than the detail of the many seemingly disconnected stories for one's practice within the overall professional field of outdoor education. All the labels/language to follow and the themes presented are the terms of reference from which outdoor educators might consider their practice. Before the themes were able to be integrated into patterns towards a common understanding, they existed as if puzzle pieces in my mind (see Figure 4.2). For

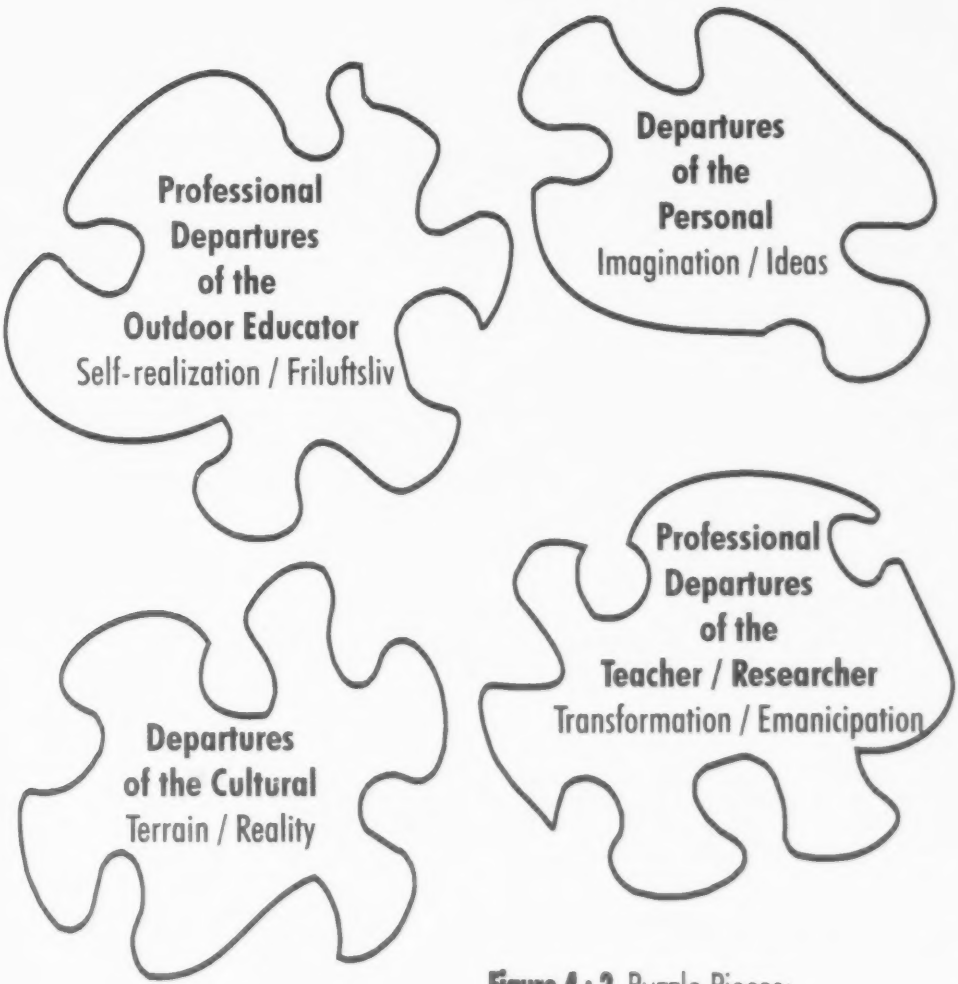

Figure 4 : 2 Puzzle Pieces:
An Orientation to Guiding
Outdoor Travel Experience

me, as author and guide, these pieces of a whole theory needed an integration that joined two key branches, professional practice and personal/cultural orientations. The Figure 4.1 synthesis model, as constructed from the puzzle pieces, represents this needed integration. Educators might consider their professional practice and personal/cultural point of view. The model can be broken down as follows: 1) a professional axis which is concerned with praxiological and cross-disciplinary (ways of knowing) practice, and 2) a lifeways axis which is concerned mainly with ontological (ways of being) issues that reveal one's point of view (see Figure 4.3). There is a direction along each axis towards a wild centre (see Figure 4.4) which is the integration of themes to which all the work of this inquiry points. Wild is a term used here to mean truth, truth about the nature of one's practice and truth about the nature of oneself. A truthful Self is wild when he/she is not bound solely by cultural forces that inhibit an awakening of ourselves as natural beings (see guide's opening dialogue, p. 55). The wild centre represents where and how students' field notes and later feedback have led me to construct a conceptual framework of themes. These themes or directions constitute basic ideas of a deep ecological and critical praxis.

There is a collection of terms that one needs to move beyond in order to be receptive to the deep ecological and

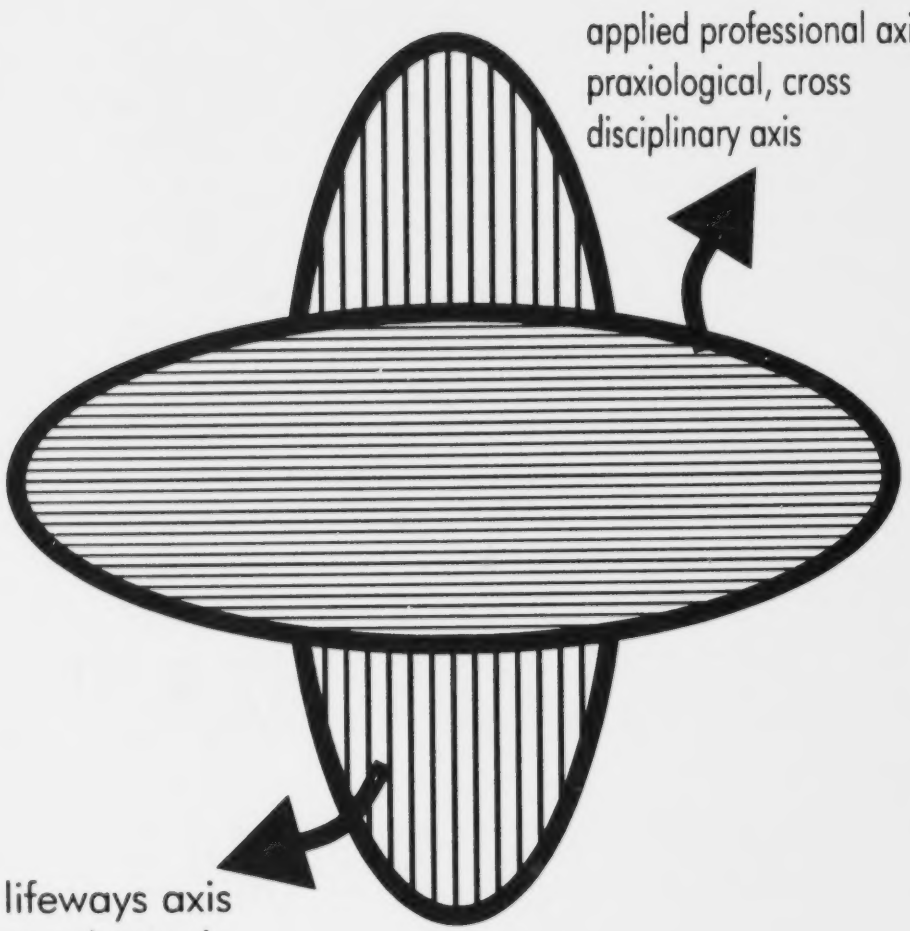

Figure 4 : 3 Finding the Patterns

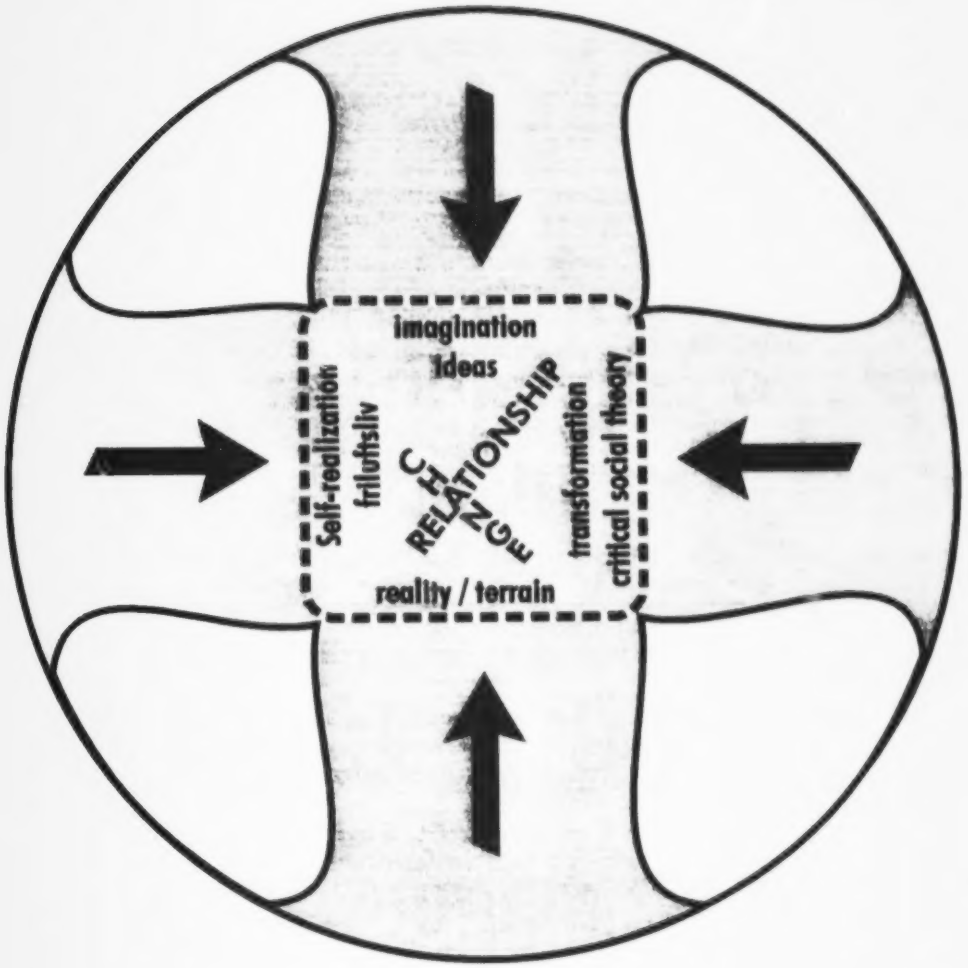

Figure 4 : 4 The WILD CENTRE
An Integration of Themes

critical perspective for one's practice as evident in the wild centre of Figure 4.4. These themes exist on the margins, but they actually tend to be dominant in mainstream outdoor education practice. If any theme from the margins controls and dominates the flow toward the centre, then the centre will be less than it might be and will not allow for a deep ecological and critical praxis. This is because the margins represent conflicting primary objectives to the centre. Hence the themes of the margin represent a non-integration or a hollow centre (see Figure 4.5). The themes of the centre are all necessary to work in harmony to offer the personal will necessary to inspire change and action. The themes of the centre most readily enter the practice of lifeways of individuals rooted in positions at the margin. For example, the adventurer education learns and then incorporates into practice the qualities of education associated with a Friluftsliv view. That individual who only accepts our cultural map as reality can be moved to see the terrain anew and thus see new possibility.

A critique of the margins as self-serving, tangential, or inert directions is thus tied to the central integration of themes as a deviation from the wild. Travel along the margins produced a hollow centre. The model allows one to identify where the field of outdoor education has been as well as to describe where it might, I would hope, be going. Emphasis lies with the adventure and study of the wild

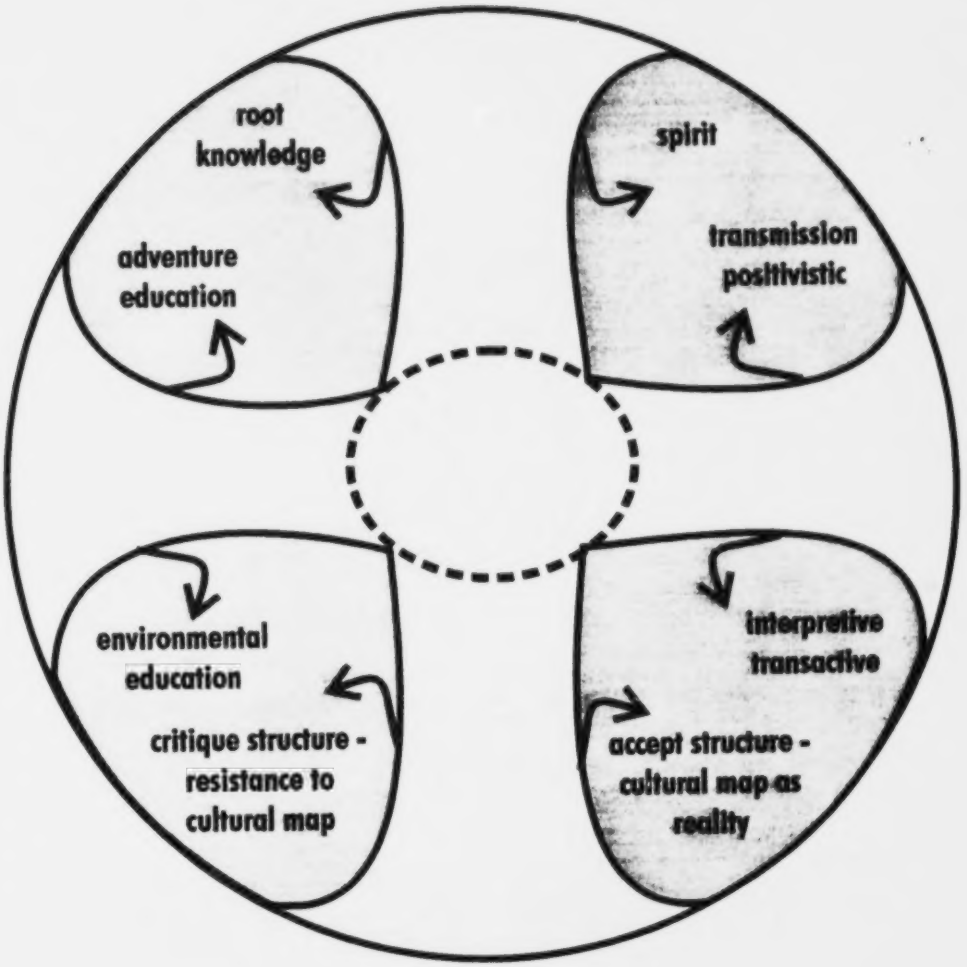

Figure 4 : 5 The HOLLOW CENTRE
Filling the Margins
Non-integration of Themes

centre, for where we are going as possibility. The challenge is to bring apparent disarray together, to seek a centre of gravity that is obedient to change towards what Arne Naess and others call a deep ecology—a deeper perception of reality and a broader perception of Self (Naess, 1989; Devall and Sessions, 1985). It is the task at hand here to deconstruct as well as reconstruct outdoor education. While the model is designed to highlight the centre from which my guiding practice has evolved and to which it further aspires, the addition of travel along the margins produces a broad overview of directions in outdoor education. The model also provides a necessary conceptual framework from which to clarify and tie together students' writings. Students' and guide's comments that first appeared in Chapter 2 will return here to bring concrete experience to the abstract ideas of this theory construction. This is most appropriate given the origins of my thoughts in the action of guiding and students' actions. This model of outdoor education issues out of my experiences with students.

In total, there are four conceptual departures that will be examined and explained as the means to describe a quality of education that needs to discover its discourse, that needs a voice, that, I believe, is our way home to a participatory/ ecological consciousness, rather than a retreat into the denial of the true wild Self, a spiritual and empowered Self. While the professional axis is discernible by disciplinary

and professional departures such as 1) outdoor education, and 2) teaching (general pedagogical issues) and the politics of research, the vertical lifeways axis is characterized by the interplay of 3) personal and 4) cultural themes and departures. The horizontal professional axis is our community orientation. It concerns our place and role in society which offers us our particular sense of belonging, rootedness or place. Our vertical lifeways, ontological, personal orientation, is our solitary perspective, which includes our creative aspirations; this is our private complex self. While the former concerns practice, or our professional departures, the latter concerns our visions and departures of the personal/cultural, how we think of ourselves and our awareness of our cultural worldview. The two orientations, professional-community and personal/cultural-solitary, exist together in a dynamic personal tension that is rarely explored. The centre of both axes (see Figure 4.4) is readily deemed an aberrance and therefore both the community and solitary Self will be challenged in that they illustrate a variant position to conventional professional practice and cultural ideology.

What is sought, then, is a voice for an outdoor education that inspires change in self towards a transformative ecological/participatory consciousness. These four departure themes as puzzle pieces (branches of the watershed) readily become one in a synergistic centre of

purpose (central river current) that is a release of self to one's larger surroundings, the departures from common mainstream pathways of intent and experience for a radically new self-conception. The centre is a wild centre in that the integration of themes in a centre need not suggest a pinpoint narrowing of purpose. The centre implies a coming together in an exciting and passionate way that is far from conventional and limiting, or even fully comprehensible or expressible. The wild centre is a gathering for a further launching out. Our search in life is enlarged from this gathering of themes. To be wild implies being true to yourself and a being expanded by a broader identification within the world (Horwood, 1993, p. 5). The tonic of wildness and a swell of the wildness within are the direction of the flow downstream within the watershed of this inquiry.

This releasing of Self to one's surroundings assumes those surroundings to be moral, to be the virtuous direction for humanity. It should be stated as a formative belief to this inquiry that nature is restorative to the human psyche, that the earth is primary to all human thought and action. And, that it is nature, a nature able to be restorative and our place on the earth, our understanding of our organic reality to the earth, that we are largely losing as a culture/self-misunderstanding.

Professional Orientations

The horizontal axis of this theory construction concerns professional orientations (Figure 4.1). Questions inherent to professional practice are many. They include the following: How is our practice connected to the overall field? Is our practice part of the main body of practice or is it a tangent or radical departure from the main? There are also questions in the moral realm, such as, "what is worth doing?" and "how broadly does one connect one's professional practice to an overall integrated view of phenomena, to an understanding of living in the world?". The following outdoor education and teacher/researcher professional departures touch on these questions.

Professional Orientation: Outdoor Education — A Departure

- TERMS HAVING A FLOW TOWARD THE CENTRE
  - SELF-REALIZATION
  - FRILUFTSLIV
- TERMS AT THE MARGIN
  - ADVENTURE EDUCATION
  - ENVIRONMENTAL EDUCATION

Professional Orientation: Outdoor Education

TERMS TOWARD THE CENTRE

Outdoor education has been defined as a matter of relationships (Priest, 1988, p. 13). The terms towards the

centre, Self-realization and Friluftsliv, focus on our spiritual relationship "with" nature. Education needs most to attend to this focus if the educator is to be the "giver" of will for action, for change.

SELF-REALIZATION

> It is a caress, welcoming you to become a part. I am sure there are many steps to achieve this sort of relationship, of which the primary ones most of us have only begun to take.
>
> Student Field Notes (p. 65)

There is an illusive quality of potential inherent in our experiences. There is potential to grow with a swell of self-awareness that draws out a biological earthbound connection. A larger embodied self as a mix of our biological and cultural being is actualized to offset our otherwise dominant "nurtured" cultural being: captive of "Mother Culture". John Livingston refers to this earth bonding as a "biological memory" (1994, p. 5). This potential earth bonding self-awareness can be thought of in more precise terms as Self-realization (Naess, 1989, pp. 9-12, 84-86). We are not only a self-contained ego separated from our surroundings by our skin and our objectified cultural stance in the world. This particular shallow self can come to connect with a greater Self, a Self of deeper and benevolent identification with the total milieu of one's surroundings. Such a broadening conception and perception of self-as Self-is liberating because it disarms our illusions

of separateness and our cultural constructs of self-centredness. What we discover about self is a whole Self, a wild Self, attentive and thoughtful in a larger reality of nature. Self-realization involves a participatory conscious/ecological consciousness (Berman, 1984, p. 2), dwelling in a grand mystery and greater understanding of living. Philosopher Arne Naess suggests that Self-realization as an ultimate norm is more an intuition than a philosophy (Naess, 1989, p. 9). The interconnectedness with all living beings creates an identification that is the widest interpretation of love (p. 9). In love, we gain a greater identity. Our greater identity as engagement within relationship with our surroundings is our ultimate norm of Self-realization. It implies caring for place and others as part of Self, one's extended whole Self. The Self engagement within relationship is the key to Self-realization. The Self is attentive to relationship as an expansion of self-identify. This is the particular quality being implied by Self-realization.

Spiritual thinker Krishnamarti has said, "to understand life is to understand ourselves. And that is both the beginning and the end of education" (Walker, 1989). Certainly Naess' ultimate norm of Self-realization is centrally connected to our full understanding of life and Self. Self-realization is a quest to increase our personal identification. Identification involves "caring for" and

"meaning or engagement with." When we allow this reflexive/receptive/reciprocal quality into our lives, we are living an ecosophy (Naess, 1989), that is, our education connects us to our meaning for ourselves in relationship and our well-being connects to our surroundings. Such a comprehensive understanding and quest of education can govern a guide's particular "tone of teaching" (Van Manen, 1986). That is, the guide's particular "pedagogic thoughtfulness" can be oriented around Self-realization. "Thoughtfulness, tactfulness, is a peculiar quality that has as much to do with what we are as with what we do . . . [it] is sustained by a certain kind of seeing, of listening, of responding" (Van Manen, 1986, p. 12). The travel experience in wild nature is a most conducive setting to exploring one's Self-realization, a choice medium to develop this particular pedagogic thoughtfulness. The guide provides a learning/exploring environment where holistic qualities of understanding life/self as Self-realization are central to the educational curriculum. Self-realization as a "programme" goal is too often unwittingly neutralized either by neglect or in ignorance of holistic goals. This quality of Self-awareness may be stifled by the guide's actions in the name of an allegedly more "concrete" educational outcome, what British Outdoor Educator Roger Putnam (referred to at the outset of Chapter 2), calls the "common triptych of outdoor activities, environmental education and

personal/social education" (Putnam, 1992). To remain curious about Self-realization as the ultimate educational outcome is not too abstract an idea from which to orient one's guiding. How can such Self-awareness be brought forth in experience? How can such a Self-understanding towards a wild ecological Self serve as the beginning and end of the education inherent in one's guiding practice? These are the critical questions for the gathering of current toward the centre.

FRILUFTSLIV

> Each day we reacted less like tourists and more like tenants [natives, as in native to a place].
>
> Student Field Note (p. 55)

Friluftsliv is a Norwegian term to denote a quality of outdoor education (confusingly, the term is often connected with outdoor recreation). Friluftsliv, as the lived experience in nature, concerns an aspiration towards a genuine meeting face to face: nature in its primacy, as it genuinely is! This quality of experience is unfettered by an aggressive human agenda of conquest or study of nature as "other," as a cultural construction. Friluftsliv is a quality of experience through which the guide and student can come to understand and EXPERIENCE a particular spirit of relationality.

Meeting nature on nature's terms allows for a simplicity that one spokesperson, Sarah Pendleton, suggested lets "nature live free, meaning let nature's rhythms unfold

freely" (1983, p. 107). This is a joyful learning allowing nature to work and play on our spirit. While Self-realization involves a caring for and identification (love) with surroundings as communion of the Self extended, the lived experience of Friluftsliv (in wild nature) involves coming to know nature as home through the simple travel and camping experience. It is a quality beyond a naive romance and lies further along the continuum towards a relational maturation.

Sharon Butala, in her "Friluftsliv-like" book, *The Perfection of the Morning: An Apprenticeship in Nature*, writes:

> It is one thing to come from the city and be overwhelmed by the beauty of Nature and to speak of it, and another thing entirely to have lived in it so long that it has seeped into your bones and your blood and is inseparable from your own being, so that it is part of you and requires no mention of hymns of praise. (1994, p. 89)

While there is a big difference between the week long "apprenticeship" of the canoe or snowshoe trip and full time habitation, Friluftsliv as a principal tradition for outdoor education seeks this seeping of nature into one's bones and thus remains an apprenticeship for how to dwell in Nature. Home with nature is home with a quietly celebrated, respected presence, not an awe-struck spirit of worshipped otherness. The tonic of Friluftsliv is for a nature that gets (seeps) under one's skin, solidifying in our being, not for nature as a halo we worship outside ourselves.

I believe nature as home is what traveller P.G. Downes had in mind in his general references to the "ways of the North." Downes wrote:

> The real people of the North don't love the North; what they cling to is that complex in themselves which is satisfied by their own situation—by the freedom of being their own boss . . . [by the] wandering irresponsibility of it all. (Downes, 1936, p. 174)

Downes seeks a "seasoned" love of the North (nature) as common place, as one with his life, not a sentimental love of romance or the love at first glance that would constitute the state of being in awe. The imagination of the "seasoned" love is rendered in knowledge, attention, comfort, and meaning.

Sigurd Olson (1956, 1976), reflecting on the north woods, sought the lived experience of Friluftsliv in nature as a listening to the wisdom of the stillness, touching the external rhythms of the water and land, discovering the harmony of the natural order. Developing through this lived experience, he sought a personal philosophy, what can be called an ecosophy with which he developed a personal rhythm, stillness, and touch for life with nature. The lived experience of Friluftsliv is a living "with" one's place, rather than an agenda of opposition, conquerment, or penetration as one's dominant expression of relationship. It is a particular kind of meeting. Meeting, Martin Buber has proclaimed, is "an event at the source when a response was made to a You, an essential act of the spirit" (1987,

p. 103). That response can be steeped in alienation of otherness or it can favor identification and thus caring and meaning. It is assumed here that we can ultimately free ourselves of the subject-object dichotomy to explore our meaning of being part of nature, rather than apart from nature. Certainly this is a huge assumption that is problematic in many ways. The assumption is valid, however, in that it is central to the spirit of adventure and study of the Friluftsliv orientation to outdoor travel. Indeed, it is at the heart of the spiritual quest for many religious traditions.

Friluftsliv is immediately concerned with teaching practical skills, craft, and lore of living in and with nature. The simple living/travelling with nature permits one to seek meaning and direction from nature. The way home to nature is not one of struggle; but rather, in Sarah Pendleton's terms, "[t]he aim is rather to nurture ways of creatively adapting to nature's terms in ways that are protective of both human and nature's welfare" (1983, p. 107).

The lived experience of Friluftsliv finds a concrete expression in the Norwegian tradition of outdoor education and recreation. Playwright Henrik Ibsen first introduced the word to print with the line, "And Friluftsliv for my thoughts" (Reed and Rothenberg, 1993, p. 12). Translated as "open air life" or "life in nature," Friluftsliv concerns

"thoughts" of nature as "a way home," not an escape from urban pressures, but a surfacing of a free, nature-inspired lifestyle, not a departing from a village/city but an actual arrival to authentic home. Friluftsliv is an outdoor educational/recreational movement that requires a shift from a vacationer's superficial sensibilities. Naess states:

> Conventional goal direction: to get there, to be skillful, to be better than others, to get things done, to describe in words, to have and use new and fancy equipment—is discouraged. The ability to experience deep rich and varied interaction in and with nature is developed. (Naess, 1989, p. 179)

Nils Faarlund, a leading spokesman for this tradition, connects Friluftsliv beyond personal growth towards the individual as a "transformational tool" in creating "an ecologically sensitive society." Friluftsliv is, "not meant to shore up our modern way of life but to help us—as individuals and as a society—out of it" (Faarlund, 1993, p. 164). Friluftsliv, as an expression of the lived experience in wild nature, is a tuning out, a disorientation turn, decontextualization for a corresponding tuning in to a sincere listening, meeting, touching of the harmony and order and rhythms of living with nature. "Friluftsliv for my thoughts" is Thoreau's quest for the "tonic of wilderness," Olson's attention to "ancient rhythms," Butala's "seeping of the beauty of nature into your bones," Downes' "ways of the north." All in all, it is a quest to be a tenant, or rather native with nature, of nature, not a tourist, in nature as either for nature or above nature.

> It is not just what you see and hear out here but it is the aura you feel through your whole body. It's a feeling of freedom. Freedom from the everyday hustle and bustle.
>
> Student Field Note (p. 75)

TERMS AT THE MARGIN

Outdoor education has been defined as a matter of relationships (Priest, 1988, p. 13). The common categories involve the following: 1) ego-relationships concerning the self to self and others as an intra-personal self awareness and an inter-personal social awareness, and 2) eco-relationships concerning the land and how ecosystems work and our effect on them. Ego-relationships or adventure education involve outdoor pursuits and challenges to improve self-concept and one's social function within groups. Eco-relationships or environmental education involve the focus to study and the quest to understand how nature works and how we impact on nature. It is common that these two branches of outdoor education take separate programming orientations; one focused on challenges and initiatives, the other on objective field study/reporting and creative sensual activities.

ADVENTURE EDUCATION

Adventure education is one of the two main branches of outdoor education. "Adventure education is people work" (Miles, 1990, p. 471). Along the intra-personal vein, self-esteem, self-discovery, self-enhancement, all under the

general heading of self concept, comprise the site of learning. Along the interpersonal vein, communication skills, trust, conflict resolution, and leadership comprise the themes for learning. Brought together, adventure education concerns the enhancement of self concept (self building), and social interaction (team-building). The essence of adventure is novelty. Adventure must be deliberately sought and within one's reach, but a challenge to one's reach. "It is a desire for a something, a condition, which is absent. It is a process that begins with the acceptance of a situation where one knows one will need to call upon one's own supposed talents and spontaneously, irrevocably, act upon them" (Quinn, 1990, p. 146). This testing of one's personal powers occurs in association with one's mental, social and physical being. There is a need for risk, what adventure educator, Simon Priest, succinctly calls, "the potential for loss" (1990, p. 114) at these same three levels of being. In an adventure state, one can experience a total engagement of self as action and awareness blend. This state of "flow" occurs when "risk is courted and met" (Quinn, 1990, p. 146). It has been referred to as "a kind of personal transcendence" (Mitchell, 1983, p. 153). A sub branch of adventure education or adventure-based learning is adventure therapy whereby challenging activities and group initiatives are designed or so "framed" that dysfunctional behaviour is refocused to normative behaviour. The

therapeutic goal is functional change so that individuals will better fit in with the established social order.

All this attention to the self through tasks of challenge and initiative involves the notion of change in personal and social development. In thinking about connecting puzzle peoples, adventure education remains at the margin, however, because the specific change sought in the main remains within the normative domain. The self is challenged to develop within the dominant cultural ideology (the inclusive set of assumptions and practices that shapes our membership within a particular worldview), such that while the goal of adventure education is that individuals become "becomers," the aim of their becoming is self efficacy within the social order: to enhance communication in order to increase organizational effectiveness, to improve self-confidence in order to compete more effectively within one's surroundings, to improve in self-esteem generally by "overcoming" obstacles, be they social or natural. The natural world (and indeed the social world) is to be courted, met, and all-too-often, overcome. The way the world is met will determine whether the adventure is ultimately about conquest or communication. It is rare to hear an adventure educator tackle this question of how the challenge is conceptualized. Adventure education can lead to a genuine communication with others as participant rather than as obstacle to be overcome, but this branch of outdoor education

tends to stop short of the "challenge" to pursue the rich variance within our culture. The variance is found within the central pathways as we relate to others with an attentiveness to Self-realization as that is understood in the Friluftsliv tradition.

We are at a point in time where the adventure educator might heed the words of Alfred North Whitehead who thought of adventure as a civilized virtue in a way akin to advancing culture. Whitehead hoped a quest for the adventure of ideas would counter the tendency to cling to inert ideas. As Whitehead stated in 1933,

> But, given the vigor of adventure, sooner or later the leap of imagination reaches beyond the safe limits of the epoch, and beyond the safe limits of learned rules of taste. It then produces the dislocations and confusions marking the advent of new ideals for civilized effort. A race preserves its vigor so long as it harbours a real contrast between what has been and what may be; and so long as it is nerved by the vigor to adventure beyond the safeties of the past. Without adventure civilization is in full decay. (1967, p. 279)

Adventure education that does not address the vigor to move beyond the challenge of obstacle toward the challenge to communicate is an education that, while bent on an attention to "becomers," turns away from the challenge of the central pathway. The central current is toward change, change in a spiritual guided way to Self-realization and Friluftsliv.

ENVIRONMENTAL EDUCATION

Environmental education is a main branch within the overall watershed of outdoor education. The focus of study is how nature works and our role within nature. Steve Van Matre highlights the specific interests of Environmental Education. They are, 1) how the ecological systems of the earth function; 2) how we are personally tied into those systems in our lives; and 3) how we can make changes (individually and collectively) in order to lessen our impact upon those systems (1990, p. 25). Our inter-connectedness to the earth and to our responsibility to live our lives in accord with natural systems moves environmental education beyond field studies. Field studies would be the development of knowledge acquisition about natural systems. Field studies, as environmental education, have long been the conventional understanding and the authorized bias for what is the "proper" education about, for and in the environment.

The study of nature has been viewed as a means to change human behaviour. Given that the ultimate aim of education is the shaping of human behaviour, environmental education has traditionally been focused along a field studies direction. That is, it posits that increased knowledge will inspire changes in behaviour. Study and measuring of the earth's "resources" and mechanisms, be it a woodlot survey, pond study, or pollution check, is a standard approach. Field studies is an orientation rooted in naming, classifying,

measuring, and recording data. This conventional focus--knowledge acquisition--is associated with only the first of the three interests of environmental education as spelled out by Van Matre. Given the three interests defined by Van Matre, environmental education can promote responsible environmental citizenship (Hungerford and Volk, 1990, p. 8). However, it has largely failed to do this because the educational programmes have not been logically developed and well-articulated with the objective of understanding the earth's functions, our ties (physical and spiritual) within those functions, and the difficult subversive or counter-structural realization of the direct changes necessary for a person to function soundly within the earth's system. This final role, environmental activism, is often considered as lying outside the realm of education because it enters a political realm of concern.

Environmental education remains at the margin from the central current when it holds to its conventional practice of field studies unsupported by its loftier interests. The assumption that knowledge leads to awareness and changed behaviour is false. For environmental education to draw out our spiritual dimensions and to promote activism for change, it must accept a more radical direction and interest. Noel Gough (1994) has referred to the "new story" of environmental education as eco-political education. The label implies a progression through Van Matre's interests towards individual

and collective change. As eco-political education, environmental education is drawn towards the centre, but without this particular current, it remains at the margin/in its own eddy within the watershed of this inquiry.

Professional Orientation: Teacher And Researcher – A Departure

- TERMS HAVING A FLOW TOWARD THE CENTRE
    - TRANSFORMATION
    - CRITICAL SOCIAL THEORY
- TERMS AT THE MARGIN
    - TRANSMISSION – POSITIVISTIC
    - TRANSACTION – INTERPRETIVE

TERMS HAVING A FLOW TOWARD THE CENTRE

Curriculum positions in education fall into three categories: transmission, transaction, and transforma-tion (Miller, 1988, p. 4-6). Similarly, orientations to research are commonly presented as three distinct types: positivistic, interpretive, and critical (Fay, 1975; Lather, 1986a). Transformation and critical social theory, the two terms having an impulse or flow toward the centre, involve people becoming and being self-determined agents in the educational and research design. These two terms represent conscious orientations toward personal and social change. From these orientations, one is rooted in a critically pragmatic view of the world, not a structurally pragmatic view. We need

consciously to produce or make the world what it is to be. Our relationships, our lifeways, our cultural ideology are not determined. We can allow ourselves to be continually reproduced, or rather, we might actively produce our world.

The real value of a critically pragmatic view lies in its ability to create "possibilities for reflexive thought and practice on the part of those who use them" (Giroux, 1983, p. 21). For the teacher, researcher, and student as participant, transformative action and critical social theory represent ways that guide critique, understanding, practice, and change. They offer the opportunity for an increased reflexive, responsive, and reciprocal engagement in the world.

TRANSFORMATION

> It was an 'out of this-reality' experience for which I am different now.
>
> Student Field Note (p. 83)

> M.E. Summer Camp at Mac 'touched' me. I remember the exact moment: standing on the campsite across from the pictograph site. A moment that I have acted from ever since.
>
> Student Member Check
> (M.E. in 1995 initiated an innovative integrated cross curricular programme of study at the Grade 11 level. The programme is run out of a heritage log cabin by a Southwestern Ontario wood lot and involves winter and spring travel experiences.)

"Nature we are learning is not a force over which we must triumph, but the medium of our transformation" (Ferguson, 1980, p. 145). As an outdoor travel guide, I am moved in the deep ecological direction of Self-realization and the lived experience of Friluftsliv because I have been shocked by a transformational tacit energy involved in the simple camping trip. I am often reminded of an epigram by William Kilpatrick, an early camping movement leader: "not being counted 'educative' in the traditional sense, the camp is free—if it will—to be honestly and seriously educative in the true sense" (Dimock and Hendry, 1929, p. ix). Nils Faarlund, thinking of the Friluftsliv experience, but, as an agent of transformation, has said, "no force is stronger than joy" (Reed and Rothenberg, 1993, p. 158). The joy is the moment of being that makes transformative action in our lives possible. The joy is the "realization," often experienced as a revelation, of connectedness over fragmented meanings, when we sense a larger spiritual path that acknowledges our being as part of a greater enterprise. We sense a wholeness, perhaps fleeting, and ineffable, but very real in our experience. We experience relationship where there was alienation. We feel strangely liberated from ourselves. Attaining this feeling requires seeing our physical, intellectual, and spiritual being as a holistic emphasis. Within a position of transformational rather than a transmissional curriculum position (see Figure 2.1), there is

the acknowledgement of an integration of subject matter and an integration of student and curriculum. Students run the curriculum and when students govern their own reality-based learning, revelation and change are possible. However, it must be consciously recognized that, in Sartre's terms, "existence precedes essence" (1965, p. 34), that people are ultimately the source of their own life's direction. In short, we can change. It is our personal responsibility. The camping/travel experience can offer a potent energy as a holistic transformational curriculum that removes us from our dominant setting and situation in the world. Having surfaced from immersion in our conventions and structures, we may begin to seek anew, in a way Alfred Schutz called "a wide-awakeness." Wide-awakeness is defined by Schutz as "a plane of consciousness of highest tension originating in an attitude of full attention to life and its requirements (Greene, 1978, p. 169). We can perceive, design, and evaluate new basic human systems and structures. The curriculum of the outdoor education experience can be transformational when it attends to the whole of one's being, whereby the student is empowered to learn with the newness of experience, and comes to explore, explain, and, finally, express this newness. The student experiences a surfacing rather than a disappearing of Self. The transformational curriculum position is linked to emancipatory action as

students take control of their lives. This focus of teaching is grounded in critique with a view towards cultural action.

CRITICAL SOCIAL THEORY

> I sit at the back of the bus and think about the changes. In some strange, yet magical way, these eight days have served to expose the real me. I feel my reality, right now, is like one of those two way jackets. You know, the kind you can turn inside out and it still works—it's the same thing. Somehow this trip has enabled me to turn myself inside out, like a two way jacket, and I still work. My external and internal self have become interchangeable mirror images, or in effect the two are now one.
>
> More than ever I have a desire to share myself. Share what has happened to, with, and through me. But I am filled with things I find difficult to put into words. 'Maybe there are no words for these things.' I think to myself. 'Maybe these feelings somehow remain deeper than, and untamed by, this form of expression.'
>
> Student Field Note (p. 88)

> **A.C.** This link was not formed until I had returned from the bush. I wanted desperately to return but knew that I could not. I recreated every scene, every emotion, and every deep thought that I experienced in the bush time and again. Gradually these thoughts and emotions were a common theme as I struggled to balance the stress, responsibility, and problems of my everyday life. These feelings were no longer tools to create a world out of reach, but were now a part of me. . . . I didn't realize that summer camp truly was a new beginning for me until it had ended. But, boy, was this a most wondrous realization.
>
> Student Member Check (A.C. elected to complete her final year of undergraduate study as a visiting student at another university offering a new and varied collection of Outdoor Education courses.)

There are profound lessons to be learned in a transformational curriculum. The goals are personal and social change, with a shifting of power from the teacher and researcher's needs to the student's needs and aspirations. These goals are attainable only if individuals themselves are genuinely unhappy in the present cultural circumstances and, therefore, are actively willing to collaborate in the undoing of those circumstances. People can come to understand the oppressive forces at play in their lives and then use this understanding to change themselves and society. Social theorist, Brian Fay, discusses the possible lessons to be learned "within" a transformational curriculum:

> Coming to a radical new self conception is hardly ever a process that occurs simply by reading some theoretical work; rather it requires an environment of trust, openness and support in which one's own perceptions and feelings can be made properly conscious to oneself, in which one can think through one's experiences in terms of a radically new vocabulary which expresses a fundamentally different conceptualization of the world, in which one can see the particular and concrete ways that one unwittingly collaborates in producing one's own misery, and in which one can gain emotional strength to accept and act on one's new insight. (Fay, 1977, p. 232)

Critical social theory in its broadest context involves the critical examination of the constructive and destructive assumptions and practices that shape our self-understandings. The goal is to engender responsible citizens as self-determined rather than determined beings, as "critically pragmatic" rather than "structurally pragmatic" (Cherryholmes, 1988, pp. 151-152). People become aware that

they are bound by a conventional social construction regardless of whether or not the particular societal version of common sense genuinely makes sense. Habermas has concisely described a critical philosophy as "the self-formative process of the active subject" (Greene, 1978, p. 22). The travel experience can awaken the active subject and launch an emancipatory euphoria experienced as a self-formative, self-acclaimed process. People are aided through experience in changing themselves from an object of their socio-cultural setting to being an active subject in the design of their lives. Be it for teaching or research, as a theory for social change and a research orientation, critical social theory involves three clear stages, which Brian Fay calls "an educative model." The individual 1) seeks to ARTICULATE felt grievances, 2) seeks to EXPLAIN why the general and particular conditions oppose one's participation in life as an active, responsible subject, and 3) seeks to OFFER, or design and follow, a programme of action to positively pursue a self-formative process to end the grievances expressed (Fay, 1977, p. 207).

The researcher/co-investigator is an active facilitator in the creation of a setting whereby these three stages can be experienced. The researcher facilitates the learner's understanding of needs and pathways to new liberating directions. The researcher does not impose ideas on students but rather acknowledges a student's ideas through a co-

investigative interpretation, in order to understand the student's own point of view. The researcher then moves beyond the interpretation to help the student counter oppressive forces that exist and explore liberating ones. The researcher is thus a guide in the literal sense of the word, although the agenda must be the student's. Research results, as a transforming educational experiment, are measured simply by the response and subsequent actions of the students to the experience. Straightforward questions such as "how has this worked for you in ways different than you would have thought?" and "is there any way in which you feel you are changed by this experience?" are helpful. These questions initiate a critical reflection on otherwise possibly "frozen understandings" (Lather, 1986a, p. 267). These questions help people, in the words of critical theorist Patti Lather, with, "the ability to pierce through cultural contradictions in incomplete ways that, nevertheless, provide entry for the process of ideological critique" (1986a, p. 267). Working through the three stages of Fay's educative model is the complete task for students.

The travel guide may or may not be in a position to do more than initiate the ambience for emancipatory action. Certainly, the guide as teacher/researcher occupies a position to offer his or her research to participants who are endeavouring to understand and ultimately change their situation in the world. The travel guide is attentive to the

illusions of separateness of self from self, other people, and nature. The emphasis of critical social theory as research is in the active "doing" of the process of facilitating. Unlike the norm in the collection of data, the teacher/researcher's work is "for" the student (the co-investigator), not for the researcher. The researcher is connected in the process rather than an owner of the measurement tool. This reciprocal relationship hinges on "how to maximize the researcher's mediation between people's self-understandings (in light of the need for ideology critique), and transformative social action without becoming impositional" (Lather, 1986a, p. 269). In such a reciprocal relationship, the best teachers/researchers are attentive students and the best students learn to become teachers and even researchers of their own destiny.

> For most, being at this camp was a novel experience. It was a trip back into our childhood when naivety, innocence, and benevolence played major roles in our constitution. Like all children when confronted with something new, we immediately sought someone to take our hands and show us the way. A teacher.
>
> However, after our anxious search became an exercise in futility, we finally concluded that no such person existed—and even those who may have filled the role of teacher—would have no part in it.
>
> With no precedent to guide our canoes full of questions—we were forced to fend for ourselves—to take a journey into foreign waters—a journey inside.
>
> Once inside we paddled past those who would simply have us regurgitate thoughts and feelings that they believe we should think and feel during these moments, past those who would have us believe we were going the wrong way, past the well-lighted

> areas bustling with self-deception—and into the dark, previously unexplored regions of our being.
>
> It is here where we set up camp—lighting our own fires to show us the way. It may have been uncharted and overgrown—but if we decided to blaze our own trail—to become our own teachers—a sense of our true selves naturally emerged. And it was this emergence which allowed us to feel a part of everything—for it was during these moments that we took a step closer to understanding what was real.
>
> Student Field Note (pp. 90-91)

TERMS AT THE MARGIN

Teachers' curriculum positions and research paradigms are limited. There are only a few encompassing categories. Transformational and critical social theory departures are intent on a co-investigative process of creating meaning together towards emancipatory action. Transmission and positivistic orientations to teaching and research and transaction and interpretive orientations are both fundamentally different at the root-level of ways of knowing/valuing and ways of being. It follows, therefore, that the pedagogical and research orientations would reflect different interests and intents. They are paradigmatically different from the current toward the centre.

TRANSMISSION AND POSITIVISM

Transmission as a curriculum position and positivism as a research paradigm share a common world view. Both are bent on explanation, control, and objective knowing. The focus is always "what is" not "what ought to be?"; therefore, they are

concerned with questions of means, not ends. If phenomena or certain propositions lie outside the scope of their view of technical rationality as analytically or empirically testable/presentable, they are deemed to hold no meaning.

Transmission as teaching at the margin involves drawing from the legitimate, approved doctrine of stored propositional knowledge and then telling it, evaluating students on their ability to repeat it, and recording the results. Students are held accountable for their rote response. Its attitude of behaviourist stimulus/response to curriculum originates in the view that the facts of the physical and social sciences exist within a single, objective reality that is distinct and apart from individual beliefs. Power is controlled and distributed by teachers who reflect the norms and serve the norms of society overall. The social order is maintained and certain types of knowledge perpetuated.

Positivism seeks to explain, predict, control, and verify in a deductive manner. The world is knowable and will be discovered in a single tangible reality. The knower is separated from the knowing in order to be value-free which means data is collected with measurement devices (Lincoln and Guba, 1985, pp. 29-32; Fay, 1975, pp. 23-51; Marcinkowski, 1993, pp. 42-43). In both views, a general perspective for handling and prescribing knowledge dominates. This view puts the power of knowledge and prescription in the hands of

teachers and researchers who objectively pursue their interests in quantifying the world.

TRANSACTION AND INTERPRETATION

As will have grown clear by now, a wide gap exists between the margin perspective of transmission and positivism (that still dominates teaching and research) and the central flow or current of transformation and critical social theory. This gap separates the objective process of inquiry from the dialectic process of inquiry rooted in personal and social change. Because teachers and researchers of the transmission and positivism paradigm have not been able to discover generalizable laws and strict policy for all, around which professional consensus might rally, there is a need for a view leading towards student subjective cognitive problem solving and new understandings. Transaction as a curriculum position seeks to move the student from receiving the curriculum passively to interacting with it through problem solving. Also called problem-based learning, the teacher poses the problem to be studied and guides toward results that acknowledge student input but offer no new solutions to a greater complexity of reality than that which the transmission position allows. The teacher, in short, guides the student to "the" answer. Students experience some freedoms, but they do not co-design the curriculum or freely determine a solution that is a defining quality of the

transformation position. The wide gap between transmission and transformation is filled with a subjective input to the curriculum, which the transaction curriculum allows.

Similarly, the direction of current toward critical social research from positivism is found in the interpretive method that acknowledges the subjectivity of the researcher centrally. Rather than seeking laws for generalizable Truths, the interpretation paradigm of qualitative research, seeks understanding towards the assumed multiple realities or lower case truths and acknowledges the value bias of the researcher. With interpretive inquiry, two subjects meet and multiple perspectives are accepted so that we move beyond our own biases. The interpretive process or qualitative research involving phenomenology and ethnographic research seeks to immerse the research in the setting. This type of research aims to rely on a "disciplined subjectivity" in order to cultivate understanding of the essence of the phenomena under investigation.

The two paradigms at the margins of the central current-positivistic and interpretive research-differ in fundamental principles, and their respective methods lend themselves to differing kinds of rhetoric. Interpretation and transaction are not about certitude, as are transmission and positivistic approaches. They are not bent on the discovery of how things really are. Rather, they attempt to enlarge the conversation and to move one's understanding forward. Not only the

solutions, but often the precise nature of the problems or settings under investigation, are uncertain (Smith, 1984, p. 389).

From the margin, the teacher and/or researcher moves from an objectified learning and study or a subjectified learning and study towards a central current that is a dialectic/collaborative process whereby participatory rhetoric dominates, while results and validity are measured by the degree to which co-investigators themselves have actively surfaced from the forces under question that control their lives. Within this watershed, this latter current flowing towards the centre represents the third professional departure of transformation and critical social theory. Each view employs different professional assumptions and practice. It is difficult or perhaps impossible for them to meet. As Taylor writes,

> [U]ltimately, a good explanation is one that makes sense of the behavior; but then to appreciate a good explanation, one has to agree on what makes good sense; what makes good sense is a function of one's readings; and these in turn are based on the kind of sense one understands. (Smith, 1984, p. 387)

And so, we tend to be rooted in one form of professional departure or another as we make sense of the world. Knowing our central and marginal positions, for curriculum as teacher, and for researcher paradigms as researcher, is the only way from which we can begin to acknowledge and explore the variance from our norms. The central current within the

watershed of this inquiry concerns seeking change directly for students as co-investigators with teaching and research practice.

Personal/Cultural Orientation

This vertical axis in the overall model conveys a sense of who we are as persons and cultural members from which our professional orientations must be derived. One cannot look at professional practice without considering who we are both personally and culturally. The following are the key questions about such reflexive departures.

PERSONAL: How are we in relationship to our personal being? What is the root knowledge or context we bring to experience? How do we respond to that moment of spirit when a relationship comes into being? Are we receptive or apprehensive? In terms of relationship, what are the resultant images and ideas that take shape from our knowledge/context base and spirit?

CULTURAL: How are we in relationship to our cultural world view, the cultural maps by which we live? Do we think critically or structurally of these maps? Are the maps functional or dysfunctional to our healthy evolution as a cultural and indeed as a species? And what of the territory itself, not our cultural stance but the "real reality" of

"Nature" (the mapless reality, our organic/psychic reality as natural beings less mediated by cultural conditioning)?

Departures From The Personal

- TERMS HAVING A FLOW TOWARD THE CENTRE
  - IDEAS — IMAGINATION
- TERMS AT THE MARGINS
  - ROOT KNOWLEDGE — SPIRIT

TERMS HAVING A FLOW TOWARD THE CENTRE

Ideas and imagination are words that address our personal qualities of vision, our sense of the possible. Given the acknowledgement of an environmental/cultural crisis of relationality to earth and race, and given the general lack of will, the lack of commitment to attend to this dilemma of relationship, the importance of our personal departures about our interaction with ideas and imagination is central to personal action.

IDEAS — IMAGINATION

> For myself, it was a mental effort romancing the idea of some northern adventure done in a traditional way. I tried to explain to friends the sensation of the tumpline on one's forehead or the weight of the canoe on one's back. It was in these moments that I imagined how I would like to camp and travel—
>
> As my body laid still, reacting to some nasty virus, I was able to see what was happening around me. At our first campsite, the group was a nest of

> activity, everybody was earning their keep, helping one another and surviving. I saw people remove their gortex gloves to tie a knot on a line that would help secure to wall tent...a typical 'city' shovel was now being used to build a quinsce [quinzee]...those thermoses were sure handy for that quick hot drink...and then it hit me—traditional is a way of doing..the intangible...the act of doing...a theme....
>
> For there is a deeper instinct inside—survival—one only has to go winter camping to understand that tradition is a reflection of survival—if it works, use it!
>
> Student Field Note (pp. 80-82)

> Stories. Tangible bits of evidence, validating our experiences—Events formulated into words—manipulated into existing grammar and expressions. But what's missing?—Empathy. My stories are just the shells of my experiences. What lies behind these manifestations cannot be transcribed into our existing language.
>
> Student Field Note (p. 92)

In order for one's way of being, way of knowing, and way of teaching/learning to be attentive both to the professional orientation that is steeped in the aspiration for Self-realization, on the one hand, and to the Friluftsliv educational tradition, with its aim of transformative action in curriculum and research, on the other, there must be an openness to imagination and a receptivity to ideas. The ontological, epistemological, and pedagogical Self can be one that freely taps the novelty of ideas and the richness of imaginative possibilities. Philosopher Jacob Needleman refers to "ideas" as a wide-eyed energy that engulfs the whole of one's being with a new awareness. IDEAS carry with

them a transformational energy and are not to be confused with CONCEPTS. Concepts are the tools or problem-solving devices for working with and structuring ideas (1982, pp. 44-56). They are organizational and functional structures to our thinking, but our thinking itself is sharpened by our ideas and our receptiveness to new ideas. Ideas "give attention to the soul" (p. 55). Ideas can engage us in a shifting of perspective that amounts to a new metaphysics, a new way to see how we dwell and how we might come to dwell on the earth.

Imagination is the ability to work with and use ideas. "Idea" is the noun and "to imagine" the verb. Wallace Stevens has written of imagination, "it enables us to live our own lives. We have it, because we don't have enough without it" (1942, p. 150). To imagine, we have openness to ideas, an energy beyond reason. We view the actual, with a receptiveness for the possible, for new reason. Without imagination, we have a narrow myopic vision and a commitment to "what is," regardless of its merits; we live disobedient to change. With imagination, comes the liberty to create, to muse; "Imagination is a liberty of the mind, a power of the mind and over the possibility of things" (p. 138). With imagination and the generation of ideas, we live obedient to change or the possibility to transcend what is for what might be. Imagination is not foolhardy romance, not an escape from reality. Rather, to imagine, one seeks out the whole of

existence, as if always receptive to the ever greater enterprise to which one is engaged. To imagine, one reconciles desire with realization, enhancement with reason, and vision within structures.

The German aesthetic writer Goethe answered the question, "what is the hardest thing of all," accordingly: "What seems the easiest to you: to use your eyes to see what lies in front of them" (Roszak, 1972, p. 306). If the Friluftsliv tradition is correct and Nature is immediately knowable as home, then our imagination's greatest challenge is both immediate nature and our immediate self. Needleman offers a "big idea" for our personal and collective imagination when he writes, "the cosmos is knowable, but we cannot know it until we become similar to it (1982, p. 57). Similarly, Gary Zukav writes in *The Dancing with the Wuli Masters*; "We are a part of nature, and when we study nature there is no way around the fact that nature is studying itself" (in Campbell, 1989, p. 204). It is our imagination that will explore the n(N)ature within ourselves. Imagination is always an exploration and a desire. It is the effort of one's being to attend to possibility. Without imagination and ideas, we do not live in a world of possibilities for change.

Thinking for the possibilities to change towards ecological consciousness is now a personal and cultural imperative. At this point in our collective history, we must

now ask ourselves: can human imagination reconcile and re-enchant itself with nature's ways? This is an imaginative challenge that can only be met personally. Ideas and imagination are central to Theodore Roszak's "rhapsodic intellect; . . . [who] does not know more but knows deeper" (Roszak, 1972, p. 349). And much of this knowing is for a capacity that is already within.

> I didn't realize that I felt uneasy about not having a permanent 'home base' where you could retire to when you got cold. This made me feel subconsciously uncomfortable. The moment I realized why I was feeling like this is the moment on the trip things coalesced and started to come alive. It happened the third day after I'd spent the night in the quinsy. I came out of the quinsy, realized there was really no warmer place to go and, Bingo, it felt all right! I preceded helping with the fire and later cutting wood and found that I was really warm and felt I had come to terms with a small part of my own wilderness psyche.
>
> Student Field Note (p. 67)

TERMS AT THE MARGINS

Apart from the terms having a current toward the centre, there are terms that may set us back, terms that easily stifle our imaginative and receptive departures from the personal. Our root knowledge or context and our spirit toward first meetings may serve to propel our richness for ideas and imaginative impulse, but our knowledge and spirit often serve to squelch our receptiveness to possibility and change.

ROOT KNOWLEDGE/CONTEXT

We are all shaped by our surroundings and our accretion of knowledge. How we answer the three essential epistemological questions:—What is knowledge? How do we get it? What is it for?—will depend largely on our context of living. These questions are fundamental to who we are and who we might become. In other words, we are under the influence of our relationship to our personal meaning for knowledge; knowledge influences ideas and imagination.

Knowledge is information that offers us personal meaning and operational capabilities. Educator Ken Low suggests that information handling involves a hierarchy beginning with data, unconnected raw "stuff" and finishing with wisdom, which enables one to act in full comprehension (1981). Briefly, the hierarchy evolves as follows: data, information, knowledge, intelligence, understanding, wisdom. Knowledge is the point at which information takes on meaning. Knowledge may or may not lead to further levels of processing along the continuum. In our western society, knowledge is often falsely judged as the pinnacle of the hierarchy. Knowledge for knowledge's sake, if highly touted, will not lead to action, full comprehension, and correspondingly functional change. Knowledge as suggested by Low is a relatively low-level order of skill. If knowledge is judged appropriately within such a hierarchy, one is more inclined to move along the information hierarchy towards advancements

in ideas and actions through a sense of possibilities that are more associated with understanding and wisdom. Wisdom denotes action.

One can consider the three P's of knowledge: patterns, parts, and perspective. Patterns refers to the tendency to think in detail-perception or meaning-perception (Evernden, 1985, pp. 105-107). With detail-perception, we pursue knowledge along linear, specific, complicated lines of inquiry. The pattern focuses on increasing the complicity of the specific. Meaning-perception involves seeking the full breadth of available knowledge along general horizontal lines that expose complexity. The pattern focusses on ever increasing the complexity of the whole. Clearly we need the skills of both patterns but we may by way of our root context or background be pre-disposed to one or the other. For the central flow toward ideas and imagination, a balance of skills in these patterns or even some ability to emphasise meaning-perception is necessary. However, the nature of the information explosion easily leads towards the development of an emphasis on detail-perception as a means to handle the overwhelming volume of information that bombards us. We tend to turn away from big picture meanings. Detail-perception here is seen as a way to cope, but it is also an option of preference. If this preference is enacted, it is more difficult to tie together the sorted meanings necessary to follow the current toward ideas and imagination.

The second P is "Parts." Parts refers to one's disciplinary background or how one is trained to think and act within various fields of study. Patterns can exist within the disciplinary nature of one's knowing and so that nature remains a separate category. One's discipline is precisely that: it serves to discipline the mind into certain ways of thinking and what to think. We learn to think from the training that a discipline's rhetoric and discourse provide; thereby, disciplines prescribe a way of knowing. This knowledge context also plays on our receptiveness to ideas and imagination. If, as Francis Bacon's dictum states, "knowledge is power" then with all disciplines as "parts," the tendency exists to seek a "presentational immediacy" (Evernden, 1985, p. 107). This urge narrows the realm of study for power instead of entertaining the inter-relationships of subject matter for wisdom. The relationship of subjects within disciplines and between disciplines is often neglected. Bringing patterns and parts together, the cultural focus for knowledge acquisition tends to lead us to an orientation of thought that is "parts smart" and not "systems whole." This knowledge context hampers our impulse for ideas and imagination, and, from the point of view of Friluftsliv, amounts to a disorientation.

The final P is "perspectival knowing" or intuition, what novelist James David Duncan in *The River Why* calls "native intelligence":

> it evolves as the native involves himself in his region. A non-native awakes in the morning in a body in a bed in a room in a building on a street in a county in a state in a nation. A native awakes in the center of a little cosmos—or a big one, if his intelligence is vast—and he wears this cosmos like a robe, senses the barely perceptible shifting migrations, moods and machinations of its creatures, its growing green things, its earth and sky. (1985, 53-54)

Perspectival knowing is a sensibility of subjective knowing. We create our knowledge by a sense of phenomena from a familiarity. Such a relational thinking lies outside a deterministic proposition realism of knowing. We all have such a quality of knowing, but without a practice of personal perception, without a valuing and listening to such knowing, it may recede from our active usage. Without the use and valuing of perspectival knowing, we are reducing our subjective sensory creative response to the world. If so, we must relearn respect for our intuition as a way of knowing to be valued for the rich newness of perspective it engenders. In our associations with the natural world, we learn by intuition in a Friluftsliv tradition that nature is home. We gain a perspective toward our organic reality of inter-related life on earth.

Arthur Combs writes:

> If an individual can express what is undeniably real to him without involving any authority beyond

> his own experience, he is transcending the belief system of his culture. (in Evernden, 1985, p. 31)

This ability to think for oneself from one's own experiences and to think beyond the structures of authority is critical to generating new ideas and imagination, both of which are critical to transcending and advancing our cultural belief system. Our root knowledge context plays a role at the margin of this advancement. If knowledge is deemed a pinnacle of information handling that neglects understanding and wisdom, if detail perceptions dominate our patterns of thought as does a focus on "parts" and certain disciplinary parts that are less attentive to ideas and imaginative development, and if our subjective perspectival knowledge is stifled, then we travel the margin, necessarily neglecting, or not even being aware of the centre. The central current pursues the adventure of possibilities that come to us with ideas and imagination. Our root knowledge context can propel or inhibit that pursuit. This will depend on our epistemological stance. An attention of the meaning-perception pattern, an awareness of disciplines as only parts and an accretion of perceptive/intuition for our dwelling with the earth will indeed propel the pursuit toward ideas and imaginative inroad to a shifting of our lifeways. The shift that we need is a way of knowing and living from within nature. The professional axis with pedagogical concerns for Friluftsliv and transformative action demands that our

lifeways be examined in terms of our epistemological orientation.

SPIRIT

Spirit here is used to describe the instance of relationship. At the moment when observer and observed or fellow observer meet, there is a choice. A genuine meeting occurs that involves a response. This genuine moment of relationship is, in Martin Buber's terms, "an event at the source when a response was made to a you, an essential act of the spirit" (1987, p. 103). Spirit concerns what quality of response is made; essentially an open, engaging curious spirit as compared to a closed, dogmatic, detached spirit. The former is a speculative awareness where there is an ongoing synthesis of new experience with former understandings that are seen ever anew. The latter suggests that understandings are limited to the particular frame of reference known to be true. What exists outside this frame is left out as idle thought or nonsense. For Buber,

> when a culture is no longer centred in a living and continually renewed relational process, it freezes into the it-world which is broken only intermittently by the eruptive glowing deeds of solitary spirit. (1987, p. 103)

The I-IT world is an objective reality, trapped in its established framed viewpoint, unable to know/see what is observed, unable, in fact, to share. Buber's counterpoint is the I-THOU world which entails this open spirit in

relationality. The I-THOU bespeaks a harmony that is available to us only with the engaging spirit to all inquiry.

Many terms and many thinkers have addressed the open spirit of this genuine meeting. Poet John Keats, in a letter to his brother, defines a man of achievement by the quality of "negative capability." He writes:

> several things dovetailed in my mind, and at once it struck me, what quality went to form a man of achievement . . . I mean negative capability, that is when man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason . . . . (Perkins, 1967, p. 1209)

Of this, Bate, in *Major British Writers*, comments:

> Our life is filled with change, uncertainties. We can grasp and understand the elusive flux of life only by being imaginatively open-minded. But we can achieve this active awareness only by negating our own egos. We must not only rise above our own vanity and prejudices, but resist the temptation to make up our minds on everything, and to have always a neat answer. (Perkins, 1967, p. 1209)

It is helpful to cite different phraseology in order to appreciate that this quality of spirit is a common matter of human concern. Religious leader Krishnamarti called this spirit "negative awareness." American pioneer writer, William Bartrum, wrote of an "unframed viewpoint." Wordsworth wrote of "our willingness to suspend our disbeliefs." German visionary Goethe wrote of a "respect for the unfathomable" and "the ability to allow nature its mysteries":

> because mystery is truth's dancing partner . . . because a respect for mystery may go deeper than our knowledge ever can . . . and because our

> knowledge, where it pretends to replace mystery, may only be an arrogant caricature of truth. (Roszak, 1972, p. 306)

Spirit is therefore that moment of relationship when we make a choice for mystery, a thoughtful concern for non-knowing rather than the certainty based on must-knowing. Which do we choose at the moment of meeting people, places, technologies? What is our departure from the personal? Is it one of wonder or one of certainty? This is a matter of our fundamental spirit.

Spirit indeed concerns our openness—a grasping—and a purification in negating self. But spirit also aims to affirm a defined self, one who knows. This choice is with us at all times although our spirit is inclined to be dominated by one or the other. Our spirit can propel us towards an imaginatively rich outlook, towards the centre. However, our spirit can deviate from the centre as we remain in our contextual groove with limiting possibilities.

Departures From The Cultural

- TERMS HAVING A FLOW TOWARD THE CENTRE
  - REALITY/TERRAIN
- TERMS AT THE MARGIN
  - STRUCTURE: CULTURAL MAPS / CRITIQUE: RESISTANCE

TERMS HAVING A FLOW TOWARD THE CENTRE

The centre in this conceptual mapping is elusive. Our reality, as per Nature, is a relationship all too readily constructed in culture. Nature as the genuine terrain is not easily comprehensible because it is not a part of our cultural story nor is there clear explanation as to how we understand the world by enacting that cultural story. But it is there. Nature is just more constructed to suit our purposes than it is genuine. And, by travelling a watershed of inquiry questing toward nature, we can come to find ourselves closer to the genuine terrain of Nature and ourselves.

REALITY/TERRAIN

> I look at the moon, the stars, the sky. The same moon and stars and sky I will see tomorrow night—and the night after that—and the....
> I look at myself. I look at the person who has spoken. What would I want to change this—to revert back to the way I was? At that moment—surrounded by everything that ever mattered, I realized I could never go back—for this dream had become my reality—and my reality—a dream.
>
> Student Field Note (pp. 85-86)

> Take your tea in silence
> Won't you listen to the night
> Take the time for peace of mind
> Soaked in lantern light.
>
> Student Field Note (p. 60)

> That the self advances and confirms the myriad of things is called delusion; that the myriad of things advances and confirms the self is called enlightenment. (Dogen in Puzey, 1987)

The "myriad of things" with which we are connected organically and physically is our primary reality. As Thomas Berry has said, the earth is primary and all else is derivative (Berry, 1988). We exist in nature, within a particular terrain, which can be revealed in action. The journey of the travel experience can allow the reality of the terrain to unfold in our actions. We can make a perceptual shift from our dominant cultural map and language, the socio-cultural constructed reality as representation of the terrain, a "sense" of place, rather towards a meeting of the genuine terrain and <u>place</u> in itself. The lofty challenge that we must accept is to travel by relying for direction and purpose on the terrain itself, not the socio-cultural construction of terrain as reality. The ensuing beauty or harshness, wild or benign presence, is no longer in the eye of the beholder but rather in the genuine relationship between the observer and the observed; the observer who is a part of what is observed. Beauty is a matter of relationship. We are never removed from the terrain that is sought, but tend to miss the meaning for our cultural representations of meanings that mediate in subtle but pervasive ways. As Heidegger has said, "we would like only, for once, to get to just where we are already" (1971, p. 190). Certainly this speaks to our desire of an imagination for the immediate reality.

It is our cultural maps that mediate between self and terrain; they deny self the richer reality of Self-realization within terrain. Maps constitute our cultural training, which, like the cartographer's construction, are representations to simplify. They are never the terrain. Maps transform terrain via encoded and nurtured cultural traits for the cultural assumption that dominates. The essence of the outdoor education travel experience can be a calling for a return to the terrain. In our travel, we can lose some of our myopic knowledge and blind/deaf acknowledgement of our maps, for the terrain of travel is always there. It can be said this way: "there is another world, but it is in this one." Physicist and theologian, Brian Swimme, refers to this awakening of the spirit for the terrain as an "allurement" (1984, p. 43). He writes, "we find ourselves seized by the conviction that we have made our way to a creative well spring of the Earth adventure" (in Berry, 1988, p. ix). What a return to the terrain actually represents is the revelation of our biological psychic fit with all life on earth. This is a fundamental "law" of nature. We are not apart from and not above or in control of the living community as our maps (our cultural story) purport. Humanity is, by definition, not a biological exception, as the gorilla teacher, Ishmael, tells his student in Daniel Quinn's novel. The biological law is clear: we are another member in the life community, not alone, not apart

from, not unique, but privy to the same inter-connectedness. And, as Ishmael states, "every law has effects or it wouldn't be discoverable as a law" (Quinn, 1993, p. 103). Returning to the terrain where we might dwell allows us to discover the beauty and allurement in relationship. This is one effect. By defying the biological law, we are, to put it a number of ways, Neil Evernden's "natural alien" (1985), John Livingston's "rogue primate" (1994), Morris Berman's "dis-enchanted being" (1981) and David Ehrenfeld's "arrogant humanist" (1978). We are more than just out of sync; we are living the effects of a lie towards a self-destructive course.

The return to the terrain involves breaking free of the determinacy of culture to see the world not as a map, but in its authentic reality. The first step is to "suspect the sanity of the maps."

> All throughout school and university I have been given maps of life and knowledge on which there are hardly a trace of many of the things that I most cared about and that seemed to me to be of the greatest possible importance to the conduct of my life. I remembered that for many years, my perplexity had been complete; and no interpreter had come along to help me. It remained complete until I ceased to suspect the sanity of my perceptions and began, instead, to suspect the sanity of the maps. (Schumacher, 1977, p. 1)

With an open perspectival view, another reality becomes explorable. In this understanding, to travel is to dwell;

> to be at peace, to remain in peace . . . To dwell, to be at peace, means to remain at peace within the free, to preserve, the free sphere that safeguards each thing in its nature. The fundamental

> character of dwelling is this sparing and preserving our perceptions open to present reality. We begin to explore what it is to dwell. (Heidegger, 1971, p. 190)

Our perception is open to present reality. We begin to explore what it is to dwell. Mountain walker Nan Shepard writes of her life-long exploration/walks in the Scottish hills with a full grasp of a return to the terrain and the rich poetics of dwelling as a manifestation of the Self-realization, of being home on the Earth. It is a challenge to capture in language the maturation of an education towards the terrain, to a Friluftsliv inspired understanding of travel.

> So my journey into an experience began. It was a journey always for fun, with no motive beyond that I wanted it. But at first I was seeking only sensuous gratification—the sensation of height, the sensation of movement, the sensation of speed, the sensation of distance, the sensation of effort, the sensation of ease: the lust of the flesh, the lust of the eyes, the pride of life. I was not interested in the mountain for itself, but for its effect upon me, as puss caresses not the man but herself against the man's trouser leg. But as I grew older, and less self-sufficient, I began to discover the mountain in itself. Everything became good to me, its contours, its waters and rock, flowers and birds. This process has taken many years, and is not yet complete. Knowing another is endless. And I have discovered that man's experience of them enlarges rock, flower, and bird. The thing to be known grows with the knowing.
>
> I believe now that I understand in some small measure why the Buddhist goes on a pilgrimage to a mountain. The journey is itself part of the technique by which the god is sought. It is a journey into Being; for as I penetrate more deeply into the mountain's life, I penetrate into my own. For an hour I am beyond desire. It is not ecstasy, that leap out of the self that makes man like a god. I am not out of myself, but in myself. To

> know Being, this is the final grace accorded from the mountain. (1977, pp. 94-95)

Too often when I am writing about experience with nature, I fear I am creating something else, something other than what I am writing about. The experience is instilled with meaning rather than the appropriate distilled affect to language. In this passage, Nan Shepard distils her experience of travel in terrain. She extracts the essence of a travel reality as an exploration of dwelling in nature, "another world which is this one," "the getting to just where we are already."

> Tripping works where language fails. Tripping is the most appropriate form of that need for understanding because without words it offers that wisdom and holism that is the struggle of your thesis; is that it relies on words.
>
> Member Check (J.C. A fellow guide as noted in Chapter 3 is the one exception to student members' check.)

TERMS AT THE MARGINS

Because the genuine terrain/reality is so vexing to us, we resort to two leading options. One: we accept the culturally structured meanings we have created over time. That is, we live by the map and pictures of our cultural creation. If it is not on the map, it does not exist. Secondly, we may see the flaws and contradictions within the structure, such that we critique and resist those cultural structures. The critique and resistance, without the

experiential acknowledgement of the terrain (of another reality), leads readily to a cultural "big screaming." This big screaming is often actualized in a negative pessimism, a negative cynicism, and a deflated doomsaying, action-less spirit. Misanthropy rules the latter critique and dogmatism rules the former. Apathy is a possible spin-off of each marginal term as it relates to the centre. Both these positions at the margin need the enlightenment of the centre to temper their cultural positioning so as to dwell within the reality of our inter-relatedness with nature.

STRUCTURE: CULTURAL MAPS / CRITIQUE: RESISTANCE

Maps provide a structure. A map is a representative structure of a place or even the world if the map is vast. It is never entirely true, but is rather a way of relating to the place as depicted by our choices and our methods of questioning. A map, then, taken metaphorically, means not just a representation of a place or the world. It becomes the place or world. On the cultural level, the map serves as the structural picture we understand and the story we enact. "'To get the picture' throbs with being acquainted with something, with being equipped and prepared for it" (Heidegger, 1977, p. 130). Some maps may be better representations of the actual terrain than others but all maps remain representations (the picture or story we pursue via our assumptions and practice) and are thus abstractions

in that they draw us away from nature as both a mental and physical withdrawal. The problem is not that we have maps. The problem is that we confuse the maps for the terrain. The map is not the terrain. We learn to take our maps as the reality in a way in which they were never meant to serve. We should learn to see our cultural map as the story we enact, but rather, we leap into the unknowns and uncertain representations of the map with the facade of "knowing," thus saving ourselves from the complexity of the genuine terrain that is explorable. As Theodore Roszak writes, "We forfeit the whole value of a map if we forget that it is not the landscape itself or anything remotely like an exhaustive depiction of it" (1972, p. 357).

There are three orientations around which we might position ourselves concerning our understanding of maps and territory. First (and I will present this in an extreme way for clarity) we might unquestionably position ourselves within the cultural map as a staunch defender, a blind supporter, or an apathetic or disillusioned follower. In all cases, one lives within the structure without seeking any change from the map's design. The map is maintained, its assumptions and practice unquestioned. We see ourselves as structurally pragmatic, attentive to a functional rationality based on the maintenance of what is dominant and conventional. We may too easily live in a fixed groove of dogmatism turning our eye away from the contradictions and

falsehoods that are inevitably exposed from the enactment of our lives within any particular representative map as cultural story. Our move towards the genuine territory is thwarted. We exist at the margin of the territory. There is no room for change.

Secondly, we might critique the map as an active resistance. Here we rebel against the structurally pragmatic view. We see the non-viability of the structural view. We see the story as an "unsustainable fiction" (Gough, 1991). We see through the cultural picture towards a prediction of a doomsday nexus of eco-catastrophe. Many have chosen this orientation and live with this vision of the inevitable apocalyptic moment or slow, steady decline in quality of the pristine. Bill McKibben tells us we are seeing the "end of nature." This end of nature is not the end of the world but the end of our idea of a wild nature, a nature that was once permanent and restorative (1989, pp. 7-8). John Livingston suggests that alienation virtually defines human culture that is heading towards complete domestication (1994). As David Cayley notes, "the prediction of eco-catastrophe is now so commonplace that it has begun to lose its power to shock" (1991, p. viii). This "big screaming," as it could be called, critiques the map as a misguided vision of humanity. It is a rebellious position in the extreme and it offers no pragmatism, no direction for how we are to proceed. We remain at the margin, angry and in awe of those promulgating

faith in our own mastery who would label our resistance an eco-scam or green delusion. There is little energy to change. These two positions lie at the margin.

Finally, the third possible position involves a re-mapping project in an ongoing effort to return to the genuine terrain by seeking a guiding map that is viable/sustainable within the ecology of terrain. Educator Harry (Skid) Crease has said, "we are taught how to read a map, but not how to make one" (Crease, 1994). Seeking a re-mapping, a critically pragmatic position, moves beyond the structural map, beyond the mere critique of resistance towards the pragmatic critique of renewal or seeking the terrain that is not representational but real. Such a critique demands that we always understand our map as "a" map, "a" picture or "a" story we enact. Or, as Schumacher said, we can judge the cultural map/story as an experiment: "the modern experiment has failed" (1977, p. 139). We move beyond the immature rebellious position and a blind faith in the status quo towards a revolutionary stance that is obedient to the possibility of change and active in this pursuit. Here, the faith lies in humanity's abilities to rise to needs for change. Here, we seek a central current toward change.

> It would be the height of pessimism to believe that our society could go on in its present direction without bringing down upon itself catastrophes. To believe the foregoing would be pessimism or it would imply that the nature of things does not bring forth human excellence. (George Grant, 1970)

Our cultural story that we enact is rooted in the arrogance of dominant cultures' belief in their omnipotence, their supreme faith in human reason to rearrange the world of Nature and peoples to suit their purpose. While we have rendered ourselves the "masters and possessors" of nature as Descartes promised and "enlarged the bounds of the Human Empire" as Francis Bacon predicted in the 1700s, we have also alienated ourselves from the genuine terrain of our life source. Hence, our challenge is to return to the centre. This is a return to our cultural reality within nature as the primary fact of our existence. Humanity as the animals amongst fellow species and our ecology of inter-relatedness must become our critically pragmatic direction to travel. These central "desires" which can be thrust into the cultural map are the building blocks of our re-mapping adventure. Deep ecology and critical social theory share a critical stance that can guide our critical pragmatism. They place us firmly within our culture as cultural workers. While the two currents of thought do espouse some different conceptions, and strategies, their foundational focus is a shared one. This common stance is expressed succinctly by Sartre, who, as an existential philosopher, would reside more within a social theory current than a deep ecological current. Here he speaks to the common nature of critique for change in an active manner that is also at the centre of this outdoor educator's currents of thought. "It is the effort to change

one's age that places us most deeply within it" (Chamberlin, 1990).

Criticism first helps us show our cultural map as a story in a way that the story cannot know itself, be it because of neglect or design of the story itself. Then, criticism helps us break the "necessary" silence about which it is necessarily silent. Pragmatism demands that we act, or rather, proceed, to the adventures that cultivate viable, ecological/participatory consciousness. Thinking from the lifeways axis as a critical pragmatist with the personal ideas of deep ecology and critical social theory encourages a departure from the cultural that demands that we attend to change centrally within the experiential knowing of the travel experience.

> Environmental [outdoor] educators have a clear responsibility to identify stories that are sustainable and promulgate them.... First, we need to deconstruct the conventional wisdom of the founding texts of environmental [outdoor] education.... Second, we need to become—and to encourage learners to become—historians of ideas and self-reflective social critics capable of deconstructing the myths and meanings [maps/stories/pictures] that dominate our own culture.... Third, we need to invent (sustainable stories) ourselves—to participate in the creative reconstruction of a language which foregrounds our kinship with nature. We need myths and metaphors that "sing" the earth into existence in the conditions of urban and late industrial lifestyles. (Gough, 1991, p. 39)

Overview

The presentation of the model and corresponding figures represents an exploration of the tension, to which the travel guide is exposed, between outdoor education's professional orientations and personal/cultural orientations. The central nexus of flow within this watershed of inquiry is about willful change. This change is for an increased Self-understanding of the wild Self or natural Self, the Self that is inter-connected with the Earth as an extended Self and the Self that is true to oneself. Self-realization is an aspiration for such a relationship of connectedness, and Friluftsliv, as a tradition of outdoor education, guides the outdoor educator's practice beyond the conventional understandings of adventure education and environmental education. But more than this, the transformative curriculum position and a critical social theory of teaching and research move the educator beyond the conventional teaching and research paradigms so that emancipatory action is a possibility for the student and guide alike. These professional leanings involve a self-reflexive attention to departures from both the personal and cultural understandings of oneself. Attention to the genuine terrain of Nature and an openness to ideas and imagination are critical in shaping one's professional orientation as an outdoor educator, be it as guide, teacher or researcher, which readily blend together from the critical praxis approach presented here as the

parameters of professional orientation. When all the departures converge, integration necessarily occurs. This centre of purpose becomes one in a synergism that releases a student's Self into his or her larger surroundings. I have called this the "wild Self."

The model offers a conceptual language to broaden and deepen our sense of outdoor education. Outdoor education becomes explicably and potentially enmeshed within the cultural work of reshaping human communities to be more ecologically conscious and civically engaged. On the personal level, one is both empowered to be self determined and made an active part of a greater enterprise of the living community than most students of outdoor education learn to become involved in or contemplate. Thus the model serves as an overall representation of an ecological and transformation-based outdoor education. The representation of outdoor education is a model that contains many theories to explore. As a model, the work is not right or wrong, true or false. Rather, it is best judged as being useful or useless to outdoor education practitioners and theorists. The model is malleable according to further experience in the field. Presently, it represents the key departures of themes that capture in language the complexity of experience shared by the guide and students of the travel experiences and stories interpreted in the previous chapters. The overall thrust of this inquiry as a whole has been to learn directly

from the experience of students and through the experience of guiding students. The model is an effort to capture this ongoing learning framed by the key questions; "what is going on here?" and "what is worth doing?"

If the inquiry is a relevant one, it will lead in many directions, like the waters at the height of a watershed. But the inquiry will, like a watershed, lead eventually in a discernible direction to a deeper understanding of practice. Understanding how our cultural and personal misunderstandings create an environmental/social crisis and understanding the role of the outdoor educator as an agent to alleviate the crisis of such deceptive practice presents a considerable challenge. Meeting the challenge requires subscribing to Kant's dictum: "have the courage to make use of your own understanding" (Mueller-Vollmer [ed.], 1989, p. 215). I hope that my understanding enlarges the dialogue of change towards ecologically sound, socially conscious, and personally self-determined orientations to living. This has been the challenge of this inquiry. My thoughts accord with those of Ursula K. LeGuin:

> When asked to be didactic in public, I try to limit myself to topics on which without claiming expertise or wisdom, an effort to think honestly and feelingly might do some good, on matters on which I think I ought to stand up and be counted lest silence colludes with injustice. (1990, p. vii)

CHAPTER FIVE

LET ME MAKE SOME CONNECTIONS: REFLECTIVE SYNTHESIS

Narrative inquiry into the life experience of the author as guide, researcher, and traveller served to set the stage for the themes to follow. Narrative serves to "unpack" the guide's point of view and to expose key distinctions concerning practice. The inquiry has at all times been rooted in education, not recreation, as it is so easily rendered by misinformed and uninformed observers of the outdoor travel experience. Similarly, the inquiry, as evident in narrative, interpretation, and theory building, has concerned itself with a critical stance or a critical pragmatism towards practice that views teaching as similar to the craft of a sculptor. Here the teacher/guide draws out the learning qualities of the learner rather than present the structured given knowledge from the vast information storehouse. The emphasis on a Friluftsliv approach that is grounded in deep ecological philosophy and the transformational quest of critical social theory represents the specific nature of a critical pragmatism brought to outdoor education. The acknowledgement of revelation and an ecological/transformational curriculum position as central to

guiding principles that emerged from interpretive inquiry serve to illustrate ways to guide from this critical stance.

Naturalist John Livingston provides a useful teaching tenet from the critically pragmatic view: "and although we like to think that we teach our children, the active ingredient in the culturing process is their learning" (1994, p. 2). The critical pragmatist as teacher/guide, and even researcher, must be focused on the students' learning (their needs and actions) more than on formal, structured, teacher-based instruction. The author's stories placed on view in Chapter 1 represent an active attention to learners' needs and learning. Narrative helped reveal to the author and to the reader what is both unlearned and learned. It has been largely through the telling of my own stories of experiences that my particular orientations to practice and my aspirations for practice have grown transparent.

The interpretive component allowed for an understanding of the students' and guide's experience, given the more immediate and specific nature of excerpts from students' field notes. In this interpretation, certain strategies of guiding were gleaned from the specific stories. Also, general guiding principles were presented to aid in the continual work towards understanding the quality of students' experience conveyed within their own descriptions of the lived experience. Following this, a members' check was conducted in an effort to validate the interpretation

presented. The sample of students were asked to offer feedback to the general question, "is what is going on here really what went on?" and to do so from their perspective, considered in some cases years or only months later. This feedback both supported the interpretation of these travel experiences from the students' perspective and also suggested that it is possible to be "changed" by the experience, and to be consciously aware of these travel experiences as the central agent of changes to one's self-understanding.

Finally, an overarching theory was constructed for outdoor education out of the narrative and interpretive process. The constructive theory brings together the work of students' field notes, guide's interpretations and stories, and thoughts of validity and general feedback from students. The basic tenets of deep ecology, expressed through the Friluftsliv tradition of outdoor travel, and critical social theory, expressed through a transformational curriculum position, are central to an understanding of the outdoor travel experience and outdoor education. This particular coupling of Friluftsliv and a critical/transformational position is an understanding about practice that diverges from the dominant understanding in the field.

A spiritual and transformative spirit was presented as the foundation of professional practice, while personal openness to ideas and one's imagination, and the cultural departure away from the culturally constructed maps towards a

return to the actual terrain of Nature, were offered as a way to integrate themes for our understanding of the guide's practice and the students' learning. The central question that was answered is, "what is worth doing?" What is worth doing represents the main current towards the centre. It is the current observed by guide and students as co-investigators. Themes converge like the flow of a watershed towards a change and enhancement of one's self-understanding about the surfacing of the wild Self. This Self experiences an emancipatory euphoria gained from a ecological/socially extended Self into one's surroundings. The wild Self discovers what it is to be true to oneself. The wild Self is attentive to Self, but not in a self-absorbed way, rather, as a participant in a community of life: with others, with place, and with the cosmos. Though perhaps fleeting, a wild Self state of being remains informing and vivid in the maturation of self-understanding. As a guide/researcher/traveller, I have met the wild Self in some of my students, within a community of fellow travellers and indeed within myself. I believe I have made a coherent interpretation of a complex situation. I have opened new directions to improve my guiding and research for others and have brought to this inquiry the level of precision for which the inquiry allows. I believe this study to have rich applications to outdoor travel guiding and the field of outdoor education. I believe this is the case, in part, because I have developed an

heuristic inquiry (passionate scholarship) which has led to a self-reflexive research strategy that acknowledges bias and is not reduced to the "canonized methodology for establishing scientific knowledge" (Lather, 1986a, p. 267). My inquiry follows the current within the watershed I have travelled. I am confident that I have asked the right questions about outdoor travel guiding. I have followed the maxim of John Tukey: "far better an approximate answer to the right question; which is often vague, than an exact answer to the wrong question which can always be made precise" (Lincoln and Guba, 1985, p. 338). In choosing, I believe, the right questions, what is going on here?, And what is worth doing?, I have worked in the broadest way with ideas central to outdoor travel, education, and cultural studies. Relevance demands interdisciplinary inquiry within the human sciences.

Throughout the inquiry, some emphasis has been placed on the explanatory ethos of the inquiry process itself. Hence, the value and motives of how stories are told, how they may be interpreted, and how a theory may be built from them have been mentioned in hopes that other field practitioners might learn or certainly link together new ways of inquiry in order to pursue their own heuristic inquiry. The approach to inquiry followed can be labelled an "inter-theoretical pragmatism" (McDermott, 1993). In other words, as an informing watershed of inquiry, I have used three styles of

inquiry to seek an articulation and comprehension of practice in terms of theory and vice-versa.

To conclude, and in an effort to further summarize, a final figure (see Figure 5.1) will be used to highlight the complexity of theories that are apparent in this overall study, and to show how they are systematically related. Figure 5.1 portrays deep ecology and critical social theory as the cultural themes that most influence outdoor travel guiding's professional practice in relation to theories of crisis, education, self-misunderstanding, and transformative action. Acknowledging crisis is the best starting point from which to work with the other categories of theory. It is also the best starting point from which to consider the need for and influence of deep ecology and critical social theory for one's professional practice. Without some state of crisis there is no need for change. From a point of departure, where one culturally understands life as untenable (crisis), comes a realization of the need for concrete directions in education that challenge the status quo and inspire a will to change (education). This forces educators to consider their departures of the personal, that is, to be reflexive and responsive to both the possibilities and inertia of ideas about change (self-misunderstanding) within the personal self. From here, one is capable of changing one's situation in the world (transformative action) and,

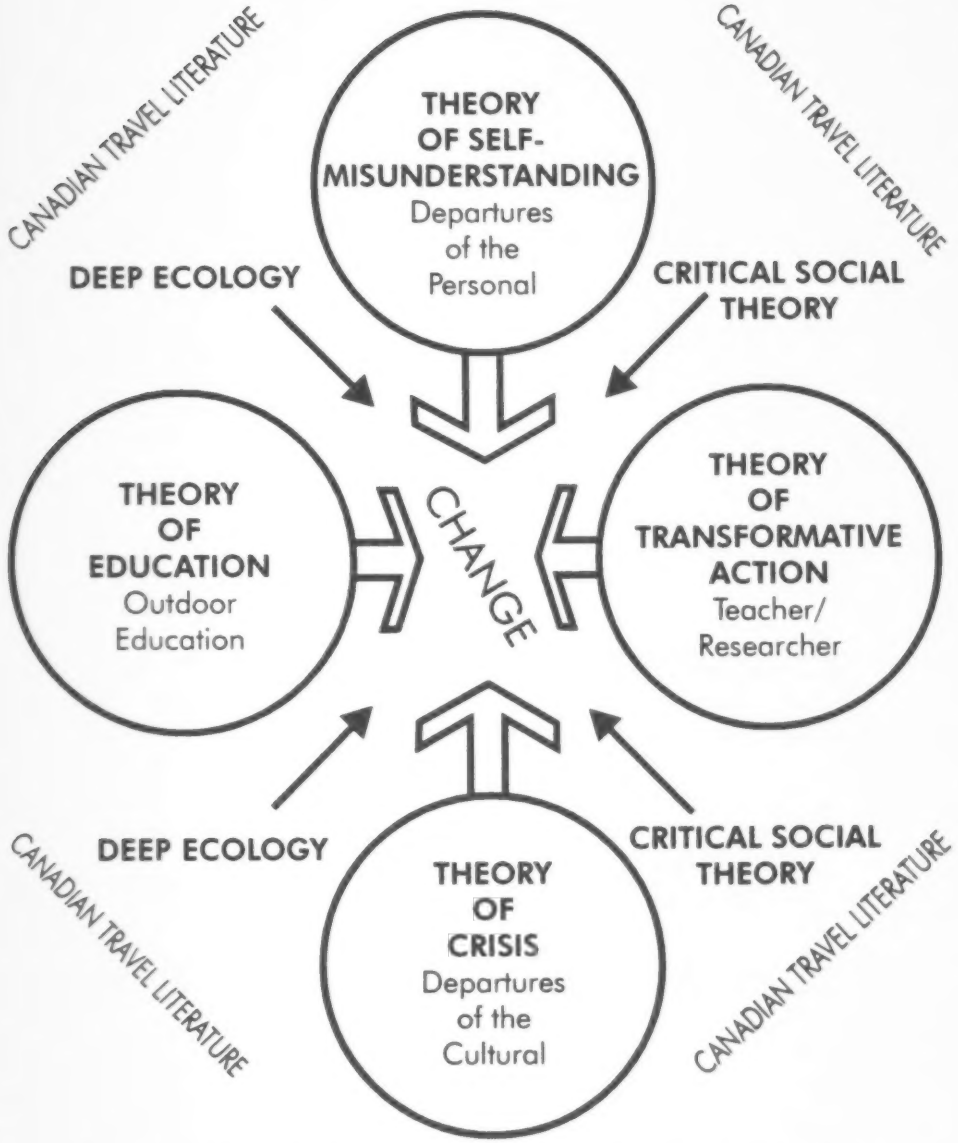

Figure 5 : 1 Foundational Structure for a Deep Ecological View and a Critical Social Theory of Outdoor Education.
a complex of theories systematically related.
Adapted from Brian Fay, Critical Social Science .1987

thus, the world in terms of the problems of crisis that initiated the inquiry.

Self-realization is a central tenet of deep ecology (also thought of, with slightly differing interests, as ecophilosophy, ecosophy, transpersonal psychology). Deep ecology is concerned with finding personal ways to earthly wisdom, by a deeper questioning into the knowledge of home. (The other central tenet of deep ecology, though not directly featured within this inquiry, is biocentric equality which advocates equal right, no firm ontological divide, between human and non human realms [Devall and Sessions, 1985, pp. 66-67]. This tenet forms a basic intuition in seeking ecological consciousness. The political ramifications of biocentric equality must be reviewed in a way specific to each circumstance and are not the focus of this inquiry.)

Friluftsliv is a Norwegian tradition in outdoor education that directly prescribes the aspiration for Self-realization as a lofty goal connected to the "open air life" and a way home to Nature. Friluftsliv is an educational spirit of deep ecology. I have arrived at the way home to nature destination for curriculum planning through observing phenomena within the field experience that point to such goals as the paramount ones in students' learning. Indeed, the student voice, expressed beyond the commonplace, can be loosely categorized as a swell of the Self extended into his or her surroundings in a new found, connected. This swell of

expression is evident in the students' field notes and guide's principles. In fact, as the guide's and traveller's narrative of Chapter 1 indicate, this spiritual expression represented an initial curiosity from early summer camp guiding experiences. Yet, these stories are easily subsumed by dominant aggressive modes of relationship with other and nature that still capture the authorized cultural bias.

Similarly, students awakening into transformative action in their lives (noted mainly within the travel experience field notes but also, in some freely offered cases, noted and expressed later in life through a members' check), point to the inroads of critical social theory as a paradigm of teaching and research. Like deep ecology, critical social theory has been the selected term because of its relatively clear meaning. Other loosely similar labels within the general paradigm include emancipatory research, feminist theory, participatory research, Freirian theory, and action research. All of these involve what political theorist Antonio Gramsci called, "praxis of the present"; "aiding developing progressive groups in their efforts to become increasingly conscious of their own actions and situation in the world" (in Lather, 1991, p. 72). This is a perspective by which the guide as teacher and researcher comes to see the travel group in a different light. But it is when members of the travel group themselves come to see themselves in this

manner that critical social theory can be actualized in emancipatory action.

The literature of these two areas, plus the important integral role of travel literature, has served to help bring exploring, explaining, and expression to the guide's observations and collected student field notes. The languages of these two branches of literature, deep ecology and critical social theory, are compatible. They are languages and themes that are concerned with loss of self and a desire for a fuller engagement with self and surroundings. It is in travel literature generally, and specifically in the travel literature of this inquiry, where the theories of deep ecology (Self-realization and Friluftsliv) and critical social thought (transformative critical action) for the outdoor travel guide find rich expression. This inquiry has explored a travel literature from the many travel camps of the summer and winter camps offered as samples. The writing from students accords with travel literature generally which often seeks a self clarity and a critical perspective of cultural meanings for which "the trip" allows. The travel writings of Sigurd Olson (1956, 1961, 1977) and Elliot Merrick (1989) have been highlighted as influential and exemplary of the themes of this study. With outdoor travel, one can explore oneself within a deep ecological and critically pragmatic tradition. With travel, there can be an attempt to recapture and explore a once lost personal

landscape of relationships to self and surroundings. This has been the experience captured here via story, interpretations, and theory.

What has emerged from the inquiry is a foundational structure for a deep ecological view and critical social theory of outdoor education. Figure 5.1 attempts to solidify the complex of theories that are systematically related throughout this research (see Figure 5.1).

Together, these theories combine to bring deep ecology and critical social theory together for the travel guide as educator, to provide, that is, a common standpoint from which one might actively seek to change one's situation in the world. Figure 5.1 is a representation of the complex of theories in which the travel guide is travelling and the theories, as themes, which he or she might witness and choose to consider in designing and evaluating practice. This overall schema of theories is grounded in my understanding of practice as derived from working with people in the out-of-doors and, often by contrast, within the classroom. I have also learned from the expressions of travel shared by fellow guides and travellers.

This inquiry moves the outdoor educator beyond the usual interpretations and justifications of outdoor education. The inquiry is an exploration of outdoor education as cultural work. The inquiry is an exploration into work that will uncover root-level educational solutions to environmental/

cultural crisis which have arisen over the question of how we relate and live on the earth. This inquiry is one travel guide's heuristic search within this grand watershed. The implications for future research within this inductive watershed are vast. The use of narrative inquiry has proven valuable in uncovering the author to himself and to the reader. I would recommend this process to outdoor educators to enhance an understanding of practice and a connection to theory. Qualitative research approaches allowed for the spiritual dimension of outdoor education to be revealed. I believe outdoor education needs to further develop the situational-interpretive research design and then consider moving beyond it, to seek implementation for the construction of a praxis grounded in an exploration of relationship of Self "with" nature. Interpretation moves forward toward a critical social theory when there is an active attention to change the situation. I have only begun to explore the full use of the three stages to critical social theory as spelled out by Brian Fay (see pp. 205-206). I believe a more focussed effort to incorporate these stages directly into travel guide practices may further enhance the role of travel guiding as cultural work toward increased Self-understanding and culture critique. These stages have not been a forced presence upon my practice. Rather, I have become aware of them with practice and encourage others to explore each in turn. I would like to explore a more vigorous application of

critical social theory, but I anticipate the need to ensure the balance between the two professional departures. I do not wish to displace the spiritual dimensions of the outdoor educator's concerns in favour of the cultural transformational leanings of the teacher/research. These two departures must find a balance to ensure the strength of harmony. I would hope that outdoor education practitioners see new possibilities of combining research ideas such that they start first with a problem of relevance and wonder how best to address this problem, rather than adhere to the rigour of a methodology that may well prove spurious to the problem they pursue. This plea for relevance and openness to methodology, I believe, will advance practitioner involvement in theory building and research.

Finally, it is clear that guiding principles and further interpretations as informed by practice will continuously work together to ever increase an understanding of a praxis for outdoor education.

And so, Friluftsliv for our thoughts and actions.

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APPENDIX ONE

TRIP ITINERARIES

SUMMER CAMP

Summer Camp begins at the end of a summer and the beginning of the senior year of most students' university career. There is excitement and anxiety in the air.

Day 1 At Outpost Base

- departure by bus at 5:30 a.m.
- six hours of highway driving
- one hour of bush road
- eight miles of canoeing in war canoes (20 feet)
    - stop enroute for swim and beach walk
- dinner
- name association/mingling activities
- tea ceremony
- campfire into late evening

Day 2 At Outpost Base

- four concurrent sessions (morning and afternoon)
    - canoeing instruction
    - mini canoe trip of area
    - campcraft/equipment check
    - hill climb, bushwack, map and compass
- post lunch gathering wide games
- post dinner mini optional skill sessions
    - i.e. route planning
      canoe carrying
      clothing issues
- evening group games session (in lodge, in tight space)
    - Ying Yang You
    - Kitty
    - Inuit games
- campfire into late evening

Day 3

- four concurrent sessions (cont.)
- post lunch session on properties of various wood types
- post dinner personal equipment packing preparations

Day 3 (continued)

- into trip groups (eight students/one staff), different groupings from outpost groups with surprise mingling game to determine groups
- talk in trip groups to establish trip focus and get group talking as a trip group
    - issues of orientation to travel, time, modality, group relationships, anxieties and anticipations, personal goals
- late evening campfire

Day 4 On Trip

- important to establish laid back yet steady travel focus with time to explore

Day 5 On Trip

- staff begins to stand back with tasks and decisions

Day 6 On Trip

- find a moment to talk about the trip quietly with each participant

Day 7 On Trip/Return to Outpost

- relaxed pace back to outpost base
- a final group moment at last portage
    - the paddle touching circle ceremony
- a celebration dinner
- group skits practised and performed for all
- a final lingering late evening campfire and midnight paddle in war canoes (for some)

Day 8 Return

- pack up and close down camp
- group pictures
- final all group closing circle ceremony
- barge trip down lake to awaiting city bound bus

Activities to Occur on Trip

- a late evening around the campfire
- an evening paddle
- a blueberry picking session
- a lounge at a beach
- a big hill climb for a view
- a swim in a waterfalls and pools below
- a visit at pictograph site, trappers cabin, logging relics
- a fresh bannock baking/eating session
- an evening storytelling session
- reading and spontaneous quotes of the day/moment

WINTER CAMP

Winter Camp takes place over the winter term study break. Students know each other well. Many have been to Summer Camp in September. All have shared in an Outdoor Education course. They have helped plan the trip and repair equipment. There is a high expectation for learning and a healthy regard, perhaps fear, for winter conditions.

Day 1 At Base Camp

- car pool departure 8:00 a.m.
- arrive in early afternoon to Magnetawan or Algonquin
- slow first sorting out of sleds
- walk into overnight cabin
- fire up stove, get comfortable
- pre-dinner snowshoe hike (creek)
    - identify animal tracks and weak ice sites (general winter interpretation)
- evening hike for some or all

Day 2 On Trip

- depart cabin after breakfast
- set camp early in afternoon
- wall tent/wood stove (warm winter camping) and quinzee snow shelters (cold camping) set up requires lots of time first time around
- evening fire and hike

Day 3 On Trip (Lay Over Day)

- prepare for day hike
- fire, sit down lunch, and storytelling session
- solo time from group circle spread (each member of the circle walks 10 minutes in straight line, sits for 15

Day 3 On Trip (Lay Over Day) (continued)

minutes or so, and returns in their tracks)
- return to camp to relax before dinner (many explore immediate area solo or in pairs)
- group picture
- evening fire

Day 4 On Trip

- move camp with longer day of travel
- group decides on camp and reads terrain for hauling sleds through the bush
- staff stand back during camp set up and dinner preparations
- try to get to each member of group for brief individual talk
- evening fire and group talk

Day 5 On Trip/Return

- walk out for lunch at vehicles
- untying and sort out of gear
- final celebratory group photo
- car pool departure

Activities to Occur on Trip

- solo time for all (structured and unstructured)
- evening walks in groups
- historical storytelling sessions (i.e., John Franklin, Samuel Hearne, living in Arctic communities)
- exploring all animal signs (interpretation)
- washing with basin from wall tent stove
- all participants to try wall tent and quinzees
- effort made to ensure all members try all aspects of winter living, i.e. wood collecting, sawing and splitting wood, cooking
- readings to be read around fire (use of Elliott [illegible]rick's True North, 1933)

Summer Camp	**Winter Camp**
24 - 36 students	10 - 12 students
3 - 4 staff	2 staff

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APPENDIX 2

THE LETTER SENT TO PARTICIPANTS SEEKING A MEMBERS' CHECK

June 23, 1993

Dear Summer and/or Winter Camp Participant.

I am seeking your help in an aspect of my Ph.D. thesis and for the continued development of the Outdoor Education program here at McMaster. The thesis involves the presentation and validation (in a qualitative way) of a model/approach to outdoor travel guiding and living. The enclosed chapter titled "Let me take you there" was suggested to me by my Ph.D. Committee as a necessary component to draw the reader into the travel experience before the presentation of the model. I am hoping you will read the chapter and make comments.

Given that I am trying to capture in writing (awkward at best) the general experience of students' time at the camps as I have come to understand it from ten years of guiding and reading students' journals, it seems important to test my emergent understanding by going to "the source", so to speak. This process is a relatively new idea in research as researchers seek to reconceptualize validity for a critical social science. The process is called FACE VALIDITY. Research theorist, Patti Lather describes FACE VALIDITY as follows:

> Face validity needs to be seen as much more integral to the process of establishing data credibility. Guba and Lincoln (1981) refer to "member checks" which they consider to be "the backbone of satisfying the truth-value criterion". Reason and Rowan (1981) argue that such member checks (recycling analysis back through at least a subsample of respondents) need to become a standard part of emancipatory research designs: "Good research at the non-alienating end of the spectrum... goes back to the subject with the tentative results, and refines them in the light of the subjects' reactions"

In simplest terms, "let me take you there" represents what I think is the potential within the experience of these camps but also the chapter, to varying degrees, represents the articulated experience as evident in student writings I have kept over the years.

This is my request:

My question to you is, 1) does "Let me take you there" have it right? Specifically, is the chapter right in a general overview way? Does the spirit of the whole resonate with your memories of these trips? Sit back and reflect on the camps and the effort in capturing the flavour, ambiance, context of the camps. Have we got it right? 2) Do I and student writings have it right in certain specific themes? Be specific to passages, sentences, words. Are there new themes (your themes) that would add to complete the overall work as you see it. It might be best to mark up the text in the margins as appropriate.

Anything and everything will be helpful. So correct the text, expand on it, support it, praise it, criticize it! In short, I want to know if the interpretations present to you are valid.

I have selected you because you are either active in Outdoor Education and/or have responded to the recent mailing, and perhaps you have had lots of contact or little contact with me apart from the camp. For a variety of feedback, all responses are very important to me.

Your response is important to me so that I better answer the question, "what is going on here" with the depth and clarity that the camps I believe deserve. I can't speak with confidence and/or can't improve my understanding without your feedback. Apart from my thesis, all your response will help me expand the camps into a 3 unit course of study for an upcoming year.

Please try to respond by August 26th if possible, or by October 1st as a final deadline so that I can work with the responses. I will try to contact 40 of you. For those who contributed to the 10 year Summer Camp - Taylor Stratten bursary fund initiative, it is a pleasure to report $1.900.00 was raised by over 80 alumni which will certainly send two or more children to camp on our behalf.

It will be fun and intriguing to hear from you in the months ahead. Your time with this is greatly appreciated. I will gladly get back to you regarding any requests you may have concerning this project.

Sincerely and good bannock to you,

Bob.

Bob

BH:cb